A GARDEN OF SPIRITVALL FLOWERS.

PLANTED by
Ri. Ro. } { *Ri. Green.*
Will. Per. } { *M. M.*
And Geo. Web.

Corrected and inlarged.

2. PARTS.



LONDON:
Printed in the yeer 1643.



A Direction unto true happineſſe, ſtanding of three parts.

Admonition to the Reader.

I *Pray thee (Gentle* Reader*) firſt learne to underſtand this Direction, examining it in every point, ſo that thou finde it true and agreeing with the holy Scripture. Then conſider how thou likeſt and alloweſt of it: both which, if thou doeſt, thou ſhalt eaſily find and feele the whole to work upon thee, as it is to be deſired. The firſt part by diligent meditation, will humble and bring thee low in thine owne ſight, and raiſe in thee a true ſorrow of heart, ſeeing thy daily miſery. The ſecond part by*

the working of Gods ſpirit ſhall ſettle thee in moſt cleare ſafty and peace, by ſeeing thy ſelfe delivered from the ſame miſery. The third part will ſhew thee how to change thy life, and conforme it to the will of God, and give thee direction how to walke with God daily. If thou dealeſt not ſoundly with thy ſelfe in the two former Parts, never ſet upon the third. And although thou attain to the uſe of them both, yet ſhall it be meet for thee to prove thy ſelfe daily by them, that thine eſtate may be found good indeed, and after make the third Part inſtead of a daily direction for thee, untill thou ſee thy ſelfe reformed, and made like unto it, which is the true uſe of it: For hee that is come to repentance in truth, muſt make a daily uſe of them all three. Farewell.

A

A GARDEN OF SPIRITUAL FLOWERS.

The first part.



VERY one that will be saved, must first know and be perſwaded in heart, of his miſerable eſtate, laid forth in theſe eight points following, and be truely humbled thereby.

1 That we were created happy in the loines of *Adam*: which happineſſe he loſt by his fall, and we through him: and ſo are brought to utter miſery. Gen. 1.6. Eph. 4.14. Eph. 1.1, 2.

2 That this our miſery conſiſteth; firſt, in our guiltineſſe of

Part I.

Adams transgression, and our owne both originall and actuall sins. And secondly, in the desert and punishment thereof, which is death temporall of the body, and eternall both of body and soule, with all the calamities that pertaine to them both.

3 That our sinfulnesse is such as it continually defileth all our actions, our thoughts, words and deedes; and that the punishment (which is Gods curse) is such as lieth upon alwaies, and in all places; and that we are nothing but a lumpe of sinne, and under the wrath of GOD continually.

Note.

4 That no man is able to satisfie for his sins, to appease Gods wrath, and to come out of this misery by any thing that he can doe, or that may be done by any other man for him. And that none is able to beare and overcome the intolerable weight of that curse of GOD which hangeth

eth over him for his ſinne. Part I.

5 That they which know not this, ſtill goe forward in it without trouble of minde, thinking their caſe good enough. They that onely know it, being full of poyſon and rebellion, for the moſt part rage againſt the Doctrine thereof, and become more greedy to goe on in all evill, when they ſee their ſinne forbidden, or at leaſt they abide ſtill in it. But if any be pricked in conſcience and humbled by this, he maketh a right and profitable uſe of it; as ſhall be ſeene in the fixth point. Act. 2.37.

6 That ſeeing it is thus with men; they who have not mourned, and yet ſee they have cauſe, muſt ſorrow and weepe, turning their laughter into wailing, and their joy into heavineſſe, till they ſee themſelves delivered from this woe; for they are not to be ignorant that there is hope. Jam. 4. 9.

7 That to attaine this mourning, (which is hardly wrought

Part I

Seven ſpeciall meanes unto mourning.

in us) theſe meanes, and ſuch like are to be uſed. 1. That we harden not our hearts in hearing the Law, but ſuffer it to worke upon us. 2. To be willing to examine our hearts and lives, for the finding out of ſome ſpeciall ſinnes, and when wee ſee them, we doe not lightly paſſe them over, and confeſſe them, but aggravate them, to humble us. 3. That we conſider the greatneſſe of the puniſhment, with the eternity thereof. 4. An holy deſpaire of any remedy from our ſelves, or any other creature. 5. A perſwading of our ſelves that many are damned for thoſe ſinnes which we live in. 6. That we weigh and conſider our mortality in this life, and the uncertainty of our death. 7. And finally, uſe all the afflictions which God layeth upon us, unto this end.

1 Pſal. 4. 4.

2

3 1 Sam. 15

4

5

6

7

Note. 8 That this mourning and ſorrowing for ſinne, and the woe it hath brought upon us, cannot appeaſe

Part I.

appeaſe Gods wrath towards us; but is required of all unbeleevers to breake their hearts, and cauſe them to lament after GOD, not to juſtifie them before God, but to make them fit to receive the Goſpell, and prepare them to his voice, that ſaith, *Come unto me all ye that travell and are laden, and I will give you reſt.* For although men cannot make account of the remedy, except they feele their need and miſery; yet if any reſt in this ſorrow, and ſeeke not the remedy following in the next part, he ſhall never be happy: for it ſhall either vaniſh and be forgotten in time, leaving no fruit behinde, or drive them to utter deſparing.

Note.

1 Kin. 21. Mat. 27. 5.

Note.

The ſecond part.

HE muſt know and be perſwaded that he is as fully and cleerely reſtored unto happineſſe; as he was deepely

Part I

plunged into miſery: which is declared in theſe eight points following.

1 That God hath provided a remedy againſt all this miſery, by which wee may be ſet free from it. This remedy is perfect ſatisfaction, and perfect righteouſneſſe; whereby onely we may be freed from death, and reſtored unto life; ſo as Gods juſtice may fully be anſwered, all our ſinnes forgiven, and wee adopted unto eternall life.

2 That this remedy is not to be found but onely in Chriſt Jeſus, who being both God and Man, hath in our Nature ſuffered the puniſhment due unto our ſins to deliver us from the ſame; and fulfilled the righteouſneſſe of the Law, to juſtifie us before God: and ſo delivering us from ſin and death, hath reſtored us to righteouſneſſe and life; *being made unto us* (from God his Father) *Wiſdome, Righteouſneſſe, Sanctification*

Eſa. 53. 5.

Ro. 5. 1. 1 Cor. 1. 30. 31.

eation, and Redemption: that whosoever glorieth may glory in the Lord. Part I.

3 That the onely meanes to receive Christ, and in him salvation, is faith in his person, mentioned in the former part of this Direction: seeing Christ hath plainly affirmed, that he is a Physitian to such sick ones; and calleth them to receive, that is, to beleeve it. Which faith is a wonderfull and supernaturall grace of God, whereby wee receive Christ and all his benefits, & is ordinarily wrought in mens hearts by the outward preaching of the Word, and the inward operation of the holy Ghost. Therfore such as seeke this: must heare Sermons often and diligently, they must be much moved and drawne by the reports of other godly, as *Andrew* by *Peter* and *Nathaniel* by *Phillip*. And they must be incouraged to beleeve, by the example of others who were 3 Joh. 1. 43. *Note.* Act. 19. 16.

Part I

were as far off as they: they muſt uſe good company, as *Paul* when he was caſt downe, ſought to joyne himſelfe to the Apoſtles, and reverence Gods graces in the Miniſters, and in his people; by theſe meanes many have beene added to the Church, and beleeved.

Ephe. 1. 1, 2.

1 Cor. 14.

4 That by theſe glad tidings preached in his name, and the other meanes, God draweth the hearts of ſuch as ſhall enjoy it, after they know that there is a remedy to hunger after it, and deſire it above all other things: not fleetingly nor covertly, but fervently and conſtantly, ſo as nothing can ſatisfie them without it; and to prize it above all other things: which grace, being a peculiar gift of the Spirit, is not without faith in ſome meaſure. And though it be not in full aſſurance by and by, yet ſo as they never ceaſe, till they can apply it to themſelves. Which

Note.

ſhall

Part I

ſhall be when they have felt the ſweetneſſe of Chriſt, when they ſee they take the yoake upon them, and be willingly ſubject to his Word and commandement, then they ſhall finde reſt unto their ſoules. Mat. 21. 19.

5 That we therefore feeling what great need we have of it, as having been pricked in our hearts for our ſinne and damnable eſtate, and been broken hearted: yet having this fervent deſire after it, and ſo highly eſteeming it as nothing more, may apply it to our ſelves, and doe reſt perſwaded (for all our unworthineſſe) that it is ours, and freely bequeathed to us of God, becauſe Chriſt is given of God, and hath given himſelfe for ſuch. And for our better encouragement hereunto, we are to know that Chriſt commandeth, exhorteth, and beſeecheth us to beleeve in himſelf; ſo that we need not feare that it is preſumption thus to doe. 1 Cor. 14 Act. 4. 7.

6 And

Part II

6 And ſeeing wee are ſo fearfull at our firſt calling, that wee dare not thinke wee have faith, know that theſe are ſure tokens of it, if wee ſtrive againſt doubting; if we not feeling it, complaine bitterly of the want of it: if we ſeeke fervently to be ſetled in beleeving, if we deſire to ſearch out the ſinne which may poſſibly hinder us, to expell it: and ſome one of theſe, or other graces like them, ſhall ever be ſeene in the beleever by ſuch as can judge, though not alwayes perceived of the party himſelfe: even as by moving, breathing, feeling, &c. it is gathered that life is in the body, which lieth for dead.

7 That by all good meanes we confirme this faith in us daily: the meanes are partly thoſe which are ſet downe in the third point of the third Part, & namely the examples of others, who of weake became ſtrong; the often

ten and due conſideration of *Gods* love, that it is unchangeable, and our owne experience, who beleeving the Promiſe when wee thought it impoſſible, may much more now be perſwaded of it, and of the favour of God, eſpecially ſeeking it penitently as we did then: but if we grow not, we began but counterfeitly.

Heb. 11. 34 joh. 13. 1.

8 That if our faith be confirmed, and we perſwaded of our ſalvation and *Gods* favour, it will appeare in us by theſe ſignes, which may be called inſeparable companions to it. Firſt, that we have peace with God, and rejoyce for it ſenſibly. Secondly, that we love the LORD moſt deerely, and Gods People heartily. Thirdly, that we have our hearts enlarged to praiſe GOD ſecretly and openly, for ſo great kindneſſe as to preferre us before ſo many thouſands. Fourthly, to wonder at it in giving thankes. Fiftly, if we pitty, comfort, and ſtrengthen

Part II

6 7 8

ſtrengthen others. Sixthly, if we long to goe hence, where we are abſent from the Lord. Seventhly, deſire to goe home to him. And laſtly, if we mourne for our unkindneſſe paſt towards God, who was ſo kind to us, even while we wandred from him.

The third part.

Tit. 2.11.

HE muſt underſtand and practiſe to the end of his life that manner of converſation which God hath appointed and commanded every faithfull Chriſtian to walke in, after he hath once beleeved, as it is ſhewed in the eight points following.

Firſt, that he that is ſaved by Chriſt, is alſo by him mortified unto ſinne, and regenerate unto righteouſneſſe and true holineſſe; and finally, is become a new creature; and being now by faith in

Part I

in Christ made the childe of God doth withall receive a minde of God to know him, an heart to love him, a will to please him; and in some measure also strength and power to obey him: and although with imperfection, yet with manifest difference, from his former estate: and contrarily he doth hate sinne, as he loveth goodnesse.

Secondly, that the beleever being thus sanctified and changed, must give all diligence to keepe his heart in that estate afterward, and endeavour to practise a godly life in his particular actions, that is, deny all ungodlinesse in his behaviour, and worldly lusts in his heart: and contrarily, live soberly himselfe, in moderating his affections in all lawfull liberties, religiously towards men, in giving every one their due; and holily towards God, in worshipping and serving him onely: In which things

Part I

things ſtandeth our true repentance.

Thirdly, that unto every one that hath faith, and is truely (though in weakeneſſe) reformed, God giveth willingneſſe, readineſſe and deſire to uſe the meanes which he hath ordained for the keeping and confirming of himſelfe in this Chriſtian courſe. Unto which are neceſſary theſe two things. A certaine Direction and Order of proceeding in this eſtate, by obſerving our ſelves, that in one thing as well as another, we keepe a good Conſcience: or if we be overtaken, or ſtep out of the way, yet that we lie not ſtill, but returne. And that Armour of a Chriſtian ſet downe, the chiefe parts whereof are ſix: Sincerity, Righteouſneſſe, Faith, Hope, preparation for afflictions, and knowledge of Gods Word, to diſcerne the deceitfulneſſe of ſin, For the keeping of theſe we muſt pray often and

1 Pet. 2. 2.
1 Pet. 1. 5.

Part I

and earnestly with watching; adding thereunto, hearing of the Word preached, and the use of the Sacraments, Reading, Meditating, Conference, good example of others, Gods benefits and Chastisements daily meditated of, and rightly used, and our own experience.

Fourthly, that out of all that hath been before set downe, and namely, in these three former points, we gather out a direction to guide our selves every day unto the end: a summe whereof is this. First, that every day as wee search and finde out our sins, we heartily dislike and renounce them and repent.

Secondly, that every day we be raised up in assured hope of the pardon of them, by the promise of *God* in Christ. Thirdly, that every day we keep our heart in frame, weaned from carnall liberty, and fit to any duty. Fourthly, that every day we be strongly armed

Part I armed againſt any knowne ſinne. Fifthly, that every day we endeavour to doe any good duty commanded. Sixthly, that every day wee pray for all neceſſaries: and namely, that we watch and pray to bee ſtrengthened againſt ſinne, and ſtedfaſt in our Chriſtian courſe. Seventhly, that every day, our thanks for benefits already received, and other ſtill certainly hoped for, bee continued. Eightly, that every day, we hold faſt and keep peace with God, and ſo lye downe in it. Theſe are not ſo enioyned every day, as though it were enough barely to thinke of them every day, but that we bee accompanied with the moſt of them through the day, and ſtrengthened with the reſt; I meane Prayer and thankſgiving. So that by the hope of them all, wee may bee made able to paſſe the day both in company and ſolitarineſſe: at home and abroad; in afflictions

ctions and prosperity; and in all our actions of the day to honour God therein; according to that which is written, *Whether we eat or drinke*, &c. 1 Cor. 10.

Part I.

Fifthly, that wee bee watchfull to withstand and avoid all the lets which may hinder this course: as want of the meanes and namely, the helpe of the Word preached; slothfulnesse, carelesnesse in observing our wayes, a yeelding to temptation, commonnesse and boldnesse in sinne, and thinking we are well enough already; wearinesse in doing good, untowardnesse, custome in sinne, and long dying in it, the using of ill company, worldlinesse, prophaneneſse of heart, loosenesse of the eye, eare, tongue, &c.

A dangerous temptation of Satan. Apo. 3. 17.

Sixthly, that the Lord hath commanded, and doth promise to performe that every one of his faithfull servants, shall persevere in this course, by that power

er he giveth them by Faith. This perſwaſion is no ſmall encouragement unto continuance and conſtancy in hope, patience, and well doing.

Seventhly, that leſt we deceive our ſelves, we be able to prove, and do often indeed prove, as we ſhall ſee cauſe, that our repentance is ſound: which may appeare to us by theſe notes. Firſt, if our hearts be changed. Secondly, if we avoid one ſin as well as another. Thirdly, if we keepe our hearts, with all diligence, having ſo often found them falſe and deceitfull, ſo that a good life may come from thence. Fourthly, if we labour to pleaſe God according to his word, as well in weldoing, as in the deeds themſelves. Fifthly, if we ſtill goe forward in this courſe without fainting or diſcouragement, as our knowledge increaſeth, and if we fall aſleep and offend againſt our knowledge that we complaine of our correction,

Pro. 4. 13. 2. Chro. 2. 25.

correction, and be not quiet untill by relenting for our ſins and earneſt ſuing to *God*, he turn to us againe and receive us; which hee will do, and then be more carefull afterward againſt the leaſt occaſions. Sixthly, that this courſe bringeth ſound Wiſdome, Experience and comfort, and teacheth us how to carry our ſelves in all eſtates and conditions of life, whether of trouble or peace, and to anſwer all the cavils and quarrels of the Divell and his inſtruments. It bringeth us into moſt inward acquaintance and communion with God in Chriſt; maketh us ready to die, fit to live, and to finde greater gaine in both than in any other eſtate; and in one word happy here, and happy ever. Whereas, without it, the beauty and benefit of a Chriſtian life is ſmally or not at all enjoyed, nor after the Kingdome of glory poſſeſſed.

Part I

Can. 5. 2.

The

The CONCLUSION.

I Have ſet before thee (Gentle Reader) a frame of a Chriſtian courſe in theſe three parts. Now when in knowledge, living and going about the practiſe hereof, it is entred upon, and thus far raiſed up, yet it is but a houſe untiled, and undawbed without windowes, doors, implements, and other furniture: and therefore not ſo to be left. Some never doe ſo much as enter upon: ſome beginning do not finiſh it: and yet the firſt ſort may be long beating about it. The laſt are groſſely deceived to let it ſtand unperfected, and therefore never reap the benefit of it. Such are they who having begun all theſe three Parts, leave off as though they had done all. But the true Chriſtian having laid for himſelf this good foundation, buildeth thereupon proportionably, as the Apoſtle ſaith, and ſo reapeth a ſure and conſtant fruit of his labour notwithſtanding all the troubles and dangers that may aſſaile him. And if thou go about to be directed by this, take heed it wax not loathſome to thee in time, and uſed for faſhion; and not to governe thee, for then thou loſeſt the benefit of it (as one that eateth meat with a full ſtomacke, and not for hunger) and it ſhall loſe her beauty with thee. And yet through ſloath, negligence, and love of this world, with the pleaſures of it, and manifold diſcouragements, this will come to paſſe.

By RICHARD ROGERS

Directions,

Part 1.

Directions how to live WELL, and to DIE WELL.

IN the morning awake with GOD; and before all other things, offer up unto him thy morning ſacrifice of prayer: wherein remember; Firſt, to give hearty thanks to unto him for all his mercies bodily and ſpiritual's; and namely for thy late preſervation: Secondly, make an humble confeſſion of thy ſinnes, with an earneſt deſire of pardon: Thirdly, aske ſuch neceſſaries as are requiſite for thy ſoule and body, with fervent requeſt to be relieved in them: and namely deſire his bleſſing

Three things to be remembred in the morning.

1

2

3

Part 1.

upon thy labours in thy calling in the day to come.

Things to be remembred all day.

In what place ſoever thou art, let this perſwaſion abide in thy heart, that thou art before the living God: and let the remembrance hereof ſtrike thine heart with awe and reverence, and make thee afraid to ſin.

Againſt idle thoughts.

Make conſcience of idle, vain, diſhoneſt, and ungodly thoughts; for theſe are the ſeeds and beginings of actuall ſin, in word, and deed.

Boſome ſinnes.

Have a ſpeciall care to avoide thoſe ſinnes which thou findeſt thy nature moſt prone unto; and eſchew thoſe provocations which were wont moſt to prevaile againſt thee.

Temptations.

Follow with faithfulneſſe and diligence thy lawfull particular calling in which thou art placed.

For contentment.

Thinke evermore thy preſent eſtate and condition to be the beſt eſtate for thee, whatſoever it

it be; becauſe of the good providence of God.

Looke well to thy carriage in company that thou do no hurt, by word, or example; nor take any thing from others, but endeavour rather to do good. Comfort.

Uſe civill honeſty towardes all men; a good conſcience, and good manners muſt go together. *Note.*

If at any time againſt thy purpoſe thou be overtaken with any ſinne, lie not in it, but ſpeedily recover thy ſelfe by repentance. Communion with God.

When any good motion or affection doth ariſe in thine heart, ſuffer it not to paſſe away, but feed it by reading, meditating, or praying. Fervency.

Eſteeme of every preſent day, as of the day of thy death; and therefore live now, even as though thou were now dying: and do thoſe good duties every day, which thou wouldſt do if A preſervative againſt ſin.

Part 1.

this were thy dying day.

Things to be remembred at Evening.

At the end of the day, before thou lie downe in thy bed, call to mind how thou haſt ſpent the day that is paſſed; thy miſcoings repent, and praiſe God for aſſiſting thee with his grace in the duties which thou haſt performed.

At night.

Sleepe not at night, before thou haſt commended thy ſelfe by prayer into the hands of *God*: for thou knoweſt not whether (ſalne aſleepe) thou ſhalt riſe again alive.

Let prayer be the key to open the morning, and the bar to ſhut in the evening.

Walk as the children of light.

Note.

" As the juſt live by faith, ſo the " juſt live the life of Faith. Now " they that live the life of grace, one day ſhall live the life of glorie.

Directi-

Directions how to DIE WELL.

THinke that the greateſt worke thou haſt to finiſh in this world, is to die well; and to make an happy departure out of this world. They which die well, die not to die, but to live eternally.

Be every day ready to leave this life. That man doth finiſh his dayes in beſt ſort, that every day eſteemeth the laſt day of his life to be preſent and at hand.

Endeavour before death come upon thee, to pull out his ſting, and take from him his power and ſtrength by humbling thy ſelfe in the time preſent; for all thy ſinnes paſt, and by turning thy ſelfe unto GOD for the time to come. That man

Part 1. can never die ill, that hath a care to live well.

Note. Inure thy ſelfe by little and little to die, before thou come to that point that thou muſt needes die. Hee that leaves the World, before the World leaves him; gives death the hand like a welcome meſſenger, and departs in peace.

In ſickneſs Chiefly when thou art viſited with ſickneſſe or old age, thinke either of theſe a Summoner, warning thee ere long to appeare before the great LORD, Judge of all the world: therefore now prepare to ſet all things in good order, and make thine accounts readie.

Make a new examination of thy ſelfe, and converſation paſſed. Make a new confeſſion unto GOD of thy new and particular ſinnes, as GOD ſendeth new corrections and chaſtiſements, make new prayers and

more

Part 1.

more earneſt than ever before for pardon of thy ſinnes, and reconciliation with *God* in *Chriſt*: by all meanes avoid thoſe ſinnes which thou findeſt and feeleſt to increaſe the wrath of GOD againſt thee.

Seeke reconciliation with thy neighbour by free forgiveneſſe of them that have offended thee, and earneſtly deſire to be forgiven of all that have beene offended by thee. Set thine Houſe and Family in order, by diſpoſing of thy worldly goods in thy Will and Teſtament; thereby thou ſhalt die not the more quickly, but the more quietly; and prevent the brawls and jarres that otherwiſe (when thou art gone) may ariſe from thine heires. Thou parteſt with earthly poſſeſſions, and art going to take poſſeſſion of heavenly.

In the laſt agony of death, when all things in, and of the world do

Part 1.

At the houre of death.

faile and forſake thee, reſt thy ſelfe by faith, on the favour and mercy of GOD in Chriſt, and comfort thy ſelf in the Lord thy God. What ſhall ſeparate from the love of God in Chriſt? not life, nor death.

Let thine heart and tongue be ſtill imployed in prayer to the Lord: Firſt, for patience in thy trouble: Secondly, for comfort in thine affliction: Thirdly, for ſtrength in weakneſſe: Fourthly, for deliverance at his pleaſure. Yea, endeavour to dye praying: when thou art in the depth of miſeries and at the gates of death there is a depth of Gods mercy, which is ready to hear and help thee: *Miſery* muſt call upon *Mercy*.

Be willing and ready to depart out of this World without murmuring or repining, whenſoever whereſoever, or howſoever it ſhall pleaſe the Lord to call thee. For why ſhouldſt thou unwillingly

lingly ſuffer a ſhort death, that will bring thee to the fruition of eternall ;oyes? Perſwade thy ſelf that if thou live by the mercy of God, thou ſhalt do well; but if thou die, doubt not but thou ſhalt do better. And with a free heart ſpeak it; *Come Lord Jeſus.* Part 1.

Laſtly, when thou feeleſt death approaching, commend thy departing ſoule into the holy hands of *God*: he gave it, to him ſurrender it again, So laying thy ſelfe down to ſleep and reſt, God ſhall make thee to dwell in everlaſting ſafety.

The Grave is ready for me.

A good life till death, and a good death after a good life, are the beſt meanes to attain an eternall happy life in heaven. As death leaveth thee, ſo ſhall judgment finde thee. Ioh. 17. 1.

Part 1.

Christ is to me both in life and death advantage. 5

Against idleneſſe.

To preſerve thy bodie in cleannſſe.

Often meditate of God and good things. Carefully watch over thine outward ſences chiefly thine eyes, and thine ears. Be alwayes doing ſomething that is good.

To preſerve thy tongue from ſin.

Fore-think whether it be lawfull and fit to be ſpoken.

Avoid all ſuperfluity of words and needleſſe ſpeeches.

Affirme no more than thou knoweſt to be true.

To keepe thy life in holineſſe.

Do all things as in Gods ſight.

Eſchew the company of thoſe that are ill-diſpoſed.

Thinke daily of thy death, and that laſt great account.

By *W. Perkins.*

Afflictions

Afflictions the lot and portion of the *Righteous*; a benefit to those to whom they be *sanctified*.

IT is good for me, saith *David*, *that I have beene afflicted*; in whose example we may behold that even the godly themselves are subject to many afflictions: The dearest of Gods children may, and do oftentimes suffer afflictions with *variety*, extremity and continuance: *Many*, saith *David*, *are the troubles of the righteous*; yea, *God* doth many times feed his owne children with the bread of tears, and giveth them teares to drinke in great measure, and he threatneth even those with whom he hath made a sure covenant, and from whom he will never take his mercy

Gods children subject to afflictions.

Psa. 80. 5. *Note.* Psa. 89. 30 31, 32, 33.

Part 1.

mercy and loving kindneſſe, that if they forſake his law, and walke not in his judgements, he will viſit their tranſgreſſion with the *rod*, and their iniquities with *ſtrokes*. And Saint *James* exhorteth the faithfull to *count it exceeding joy, when they fall into divers tentations or afflictions.*

Iam. 1. 2. 2 Sam. 23 1 Sam. 13. 14

David. Pſal. 73. 1. 1 Sam. 20. 20. & 22. 9. & 23. 19. 20.

The Prophet *David*, a man ſet up on high, annointed of the Lord, and after Gods one heart, affirmeth of himſelfe that he had beene *daily puniſhed and chaſtiſed every morning*; every day that went over his head, brought with it ſome affliction or other: he was perſecuted by *Saul*, and hunted by him as a *Partridge* on the mountains: he was falſely accuſed by *Doeg*, betrayed by the *Ziphims*, derided by his wife that lay in his boſome. 2 *Sam.* 6. 20. Many heart-breakings with his children: *Ziglag* ſacked and burnt by the *Amalekites*, which was given him by *Achiſh* king of

Gath

Part 1.

Gath, and his wives that were the comfort of his life, were taken priſoners; yea, it may appeare to all that ſhall read his ſtory in both the bocks of *Samuel*, that as if he had beene a man born to miſery, he ſcarce had one good day in all his life.

All Gods children taſt of affliction.

Neither was this the caſe of *David* alone, but even all the Children of GOD mentioned in the Scripture, have beene partakers of the ſame condition. *Jacob*, on whom GOD had ſet his love before he was born, was many wayes afflicted in the greateſt part of his life: He was hated of his brother, and forced to flie into a ſtrange Countrey, and live as a ſervant for the ſpace of twenty yeeres. He was vexed with the unkinde uſage of his churliſh Uncle, who notwithſtanding his faithfull ſervice, changed his wages tenne times: he was ſlandered by his cousens the Sons of *Laban*: he was grie-

Iacob.

Gen. 33. 11.

ved

Part 1. ved with the peeviſh behaviour of his wives, and much diſcomforted by his children.

Iob. *Job* likewiſe, one of whom
Iob 1.8. the Lord teſtified, that he was an *upright and a Juſt man, one that feared God, and eſchewed evill*; yet his life for a long time was even a map of miſerie; it was no ſmall affliction to loſe his ſubſtance all in a day, to have his children pittifully diſmembred, to have his wife and friends to play the miſerable comforters, to adde affliction to his miſery; and which
Ioh. 16.2. & 6 4. was worſt of all to him, to have the terrors of GOD to fight againſt him.

Salomon. *Salomon* alſo, of whom the
1 Chr. 22. 10. Lord ſaid before he was borne. *He ſhall be my Son, and I will be his father*; and concerning whom he promiſed that his *mercy ſhould never depart from him*, as he took
2 Sam. 7 15 it from *Saul*: yet when he turned his heart from the LORD and

Part 1.

and kept not that which he had commanded him, the Lord raiſed him up adverſaries one after another, which moleſted him with warres all the dayes of his life; and after his death, tenne Tribes of the Kingdom fell from his Son. 1 King. 11 9,10. 1 King. 11 14.23,26.

And *Hezekiah* a man ſo upright in the ſight of the Lord as after him *none like him of all the Kings of Judah*, was notwithſtanding exerciſed with grievous and continuall afflictions; and firſt of all *Senacherib* King of *Aſſyria*, came up againſt all the ſtrong Cities of *Judah*; and he to make his peace, was conſtrained to give him three hundred Talents of ſilver and thirty of gold, and yet notwithſtanding all this, he preſently after ſent a great army againſt *Jeruſalem* to deſtroy it; and he was no ſooner by Gods mercy delivered out of this danger, but ſtrait way he was viſited wit a ſore ſickneſſe. verſe 13. 14,15,16. 17. & 19. 10,11. & 20

So

Part 1.

Lazarus Luk. 16. 21, 22.

So *Lazarus*, at whose death the Angels were imployed, to carry his soul into *Abrahams* bosome, was in his life poore, impotent, harbourlesse, distressed, and unpittied.

The afflicted in the Apostles time. Heb. 11. 36, 37, 38

Behold likewise those the Apostle speakes of, *of whom the world was not worthy*, were tried, some by mockings and scourgeings, some by bonds and imprisonment: they were stoned, they were hewne asunder, they were tempted, they were slaine by the sword, they wandred up and down in Sheeps-skins and goats-skins, being destitute, afflicted, and tormented.

And as this is true in the generall, that the children of God are subject to many and great afflictions: so it is true also in the particular, that there is not any kinde of calamity, but it may befall a godly man.

What greater griefe to godly Parents, than to have wicked and graceless

gra: eleſſe children? *Noah* an upright man, had a wicked *Cham* that ſcoffed at his Fathers infirmities, and therefore he and his poſterity were accurſed; *Abraham* had a wicked *Iſhmael*, that by ſcoffes perſecuted holy *Iſaac*: *Iſaac* had a prophane *Eſau*, that grieved his Parents, and made his mother weary of her life, ſetting himſelfe of purpoſe to diſpleaſe his Parents, by taking him wives of other Nations: Good *Jacob* was troubled with *Simeon* and *Levi*, brethren in evill: old *Eli* had Sons that were wicked, and knew not the Lord: who by their vile dealing in lying with women, made the Sacrifices of the Lord to be abhorred, 1 *Sam.* 2. 12. 17. 22. Faithfull *Samuel* had ſons that walked not in his wayes, but turned after luere, and took rewards, and perverted judgement.

Part 1.
Noah. Gen. 6.9. & 9.22.25
Abraha: Gen.21.9
Iſaac. Ger.26. 34,35. & 27.46. & 28.8.9.
Iacob. Gen.34. 30. & 49. 5,6.
1 Sam.3. 18. & 3.8

And *David* a man after Gods own heart, had great heart-breaking

David.

Part 1.

king by his children as ever Father could have; as firſt, *Amnon* moſt beaſtly raviſhing *Thamar*, his own Siſter: Afterward. *Abſalom* to revenge that villany, treacherouſly ſlew *Amnon*, and in the end rebelled againſt his Father, drave him out of his Kingdom; and, had not GOD prevented him, would have taken the Crown off his head.

2 Sam. 13. 14. 4. 28.

Chap. 15. 16, 17, 18.

It is no ſmall miſery to be expoſed to open contempt, and to be made a laughing-ſtock to baſe people; and this was *Jobs* caſe in a high degree; as *Iob* 8, 9, 10. this was not offered him by ſtrangers alone, but even in his own Family; and *David* likewiſe had his part in the ſame croſſe.

Iob.

Iob 31. 1. Pſa. 35. 15 16. & 69. 11, 12. Gen. 39. 19, 20.

It is a grievous thing to live in priſon faſt bound in miſery and Iron; and yet *Ioſeph* a good man, by the falſe accuſation of his Miſtreſſe was put in priſon, and ſo continued divers years.

Joſeph.

Ieremy

Part 1.

Ieremy, a man ſanctified before he came out of the wombe, was often brought into this affliction, as *Ier.* 20. 1, 2. and 32. 2. and 37. 15, 16. and 38. 6. So likewiſe *Micaiah*, a faithfull Prophet, was by *Ahab* put into priſon, and was fed with the bread of affliction: and St. *Peter* the Apoſtle by *Herod* put into priſon, and there both hands and feet bound with chains. S. *Paul* and *Silas* alſo delivered to a cruell *Gaoler*, which caſt them into the dungeon of the priſon, and made faſt their feete in the ſtocks; and ſo were many of the bleſſed Martyrs in the time of Popery.

Ieremy. Ier. 15. 1 Kin. 2. 17 *Micaiah* *Peter*. Act. 12. 4. & 16. 23, 24. *Paul* & *Silas* Many bleſſed Martyrs.

Shipwracke a heavie affliction, yet S. *Paul* ſuffered it thrice, and what extremity he was in, may appear *Acts* 17. 18, 19, 20. It is great heavineſſe to loſe a friend, yet *David* loſt *Ionathan*, whoſe ſoule was knit to the ſoule of *David*. The loſſe of children is a great grief to loving and kinde parents

2 Cor. 11. 25 *Paul*. Act. 17. 18 19, 20.

Part 1.

Parents, yet *Aaron* loſt his two ſonnes, *Nadab* and *Abihu*, conſumed with fire both in a moment. *Eli* a good man had his two ſonnes, *Hophni* and *Phineas* ſlaine both in one day: *Iob* alſo had his ſeven ſonnes and three daughters cruſht to peeces with the fall of a houſe: *David*, to the exceeding griefe of his ſoule had *Abſalom* his Son taken away in his ſin.

Aaron. Levi.10.2
Eli. 1 Sam.4. 21
Iob.

It is alſo a great affliction for a man to be deprived of the wife of his youth, which hath long lyen in his boſome: And yet this befell *Abraham*, deprived of *Sarah*, and *Iacob* of *Rachel*: So alſo a poore woman to loſe a loving Husband, as was *Naomi* deprived of her Husband, and left without maintenance: So likewiſe the Prophets Wife, beſides the loſſe of her Husband, was left in debt, and had nothing to pay; the mercileſſe creditour came to take her

Abrah: Gen.24.2 & 35.19.
Naomi. Rut.1.3.
2 Kin.4.1 The Prophets wife

two

two ſons to be his bondmen.

Part 1.

It is uncomfortable to dye in childe-birth, and yet it was the caſe of *Rachel Jacobs* wife: it is fearfull to dye a violent death, and yet good old *Eli* hearing of the loſſe of the Ark, fell back and brake his necke. So likewiſe the Prophet that went to *Bethel* was ſlaine by a Lion, and his carcaſſe caſt in the way: good *Ioſiah* ſlain in the warres of *Pharaoh Necho*; nay a man may be ſo left to himſelfe, as he may commit ſuch a ſinne whereby he may deſerve to be cut off by the ſword of the Magiſtrate, and yet ſtill be the childe of God; and ſuch was the ſinne of *David*, by the expreſſe Law of God, to be cut off if there had been any Magiſtrate above him that had had power to inflict it.

Rachel. Gen. 35. 17.
1 Sa. 4. 18
Eli.
1 Kin. 13. 14.
The old Prophet.
Ioſiah.
David.

But beſides all theſe outward afflictions, the children of God may be, and often are ſubject to inward feare and horrour of conſcience

Godschildren ſubject to inward afflictions.

cience. *Job* complaineth that the *arrowes of the Almighty were in him*, and *David* crieth out, *My God, my God, why haſt thou forſaken me?* And in another place he ſaith, *When I held my tongue, my bones conſumed through my roaring all the day long, for thy hand was heavy upon me day and night, and my moiſture was turned into the drought of Summer*; and in another place he maketh a lamentable complaint, as if he had beene brought to the very pit of deſperation. *Hezekiah* that good King complaineth, that the *Lord had* (like a Lion) *broken all his bones*. By this we may ſee what the condition of Gods dear children is: therefore the Church of God is compared to a *Lily* among Thorns, though it be lovely and beautifull in the ſight of *God*, yet it is ſubject to many miſeries and moleſtations.

David.

Pſal 38. 2, 3, 4, 5, 6, 7

Hezek. Iſa. 38. 13 - 14.

His glory increaſeth

Object.

But ſome might object and ſay, Our Saviour Chriſt hath ſatisfied the

the juſtice of GOD for our ſinnes, and therfore GOD cannot juſtly puniſh them againe in us. Part 1.

To this may be anſwered: that God doth not bring afflictions upon his Children as puniſhments for ſinne, but he hath other ends for which he afflicteth them. *Anſw.*

Now the ends for which he doth afflict his children, though they be many, yet they may be reduced to three heads. Some of them are in reſpect of *God*, ſome in reſpect of us, and ſome in reſpect of others. Gods ends in afflicting his, are

The end that God aimeth at in reſpect of himſelfe, is twofold; Firſt, thereby to manifeſt his owne glory: as the man that was borne blinde, our Saviour ſaid, it was not for his owne, nor his Fathers ſinnes, but *that the works of God might be ſhewed on him.* First, in reſpect of himſelfe.

No ſmall glory redoundeth unto

Part 1.

His glory increaſeth

1.

unto *God* by the afflictions of his children: As the power of God is more magnified and declared in adverſity, than ever it could be in proſperity: For when we are in proſperity, and ſee no evill, we ſeem not to ſtand in need of Gods help, but when God delivereth us out of trouble, then is his power manifeſted, and we have occaſion offered to glorifie him.

2

Secondly, to declare his anger and indignation againſt ſin that when the wicked ſhall ſee that Gods deareſt children, if they take liberty to ſin, do not eſcape the rod, they may know what themſelves are to look for at his hands.

Secondly, in reſpect of us.

The ends that God aimeth at in reſpect of us are divers: God which is infinitley *good*, ſeeketh nothing in afflicting his children but their good.

Firſt, to correct us for our faults, and ſo to bring us to repentance

tance and amendment of life, leſt our ſinne be our deſtruction. Secondly, to humble the pride of our hearts, by the feeling of our owne frailty and miſery. Thirdly, to try and exerciſe the graces that are in us, and to examine whether we ſtand as faſt to God in the time of adverſitie, as we ſeemed and promiſed to ſtand to him in time of proſperitie, and that it may appeare to others what excellent things God hath wrought in us: thus ſaith *Iob* of his afflictions; hee knew they were no puniſhment of his ſins, as his friends would have perſwaded him; but trialls of his faith and patience. GOD will not ſuffer the graces of his children to lie idle in them, as our Faith, our Chriſtian courage, our patience, and ſpecially our love to God: It is nothing to truſt in God, when all things goe well with us but when we are in ſickneſſe, poverty, or any other cala-

Part 1.

2

3

Part 1. mity, then with *Job* to ſay, *If thou kill me yet I will truſt in thee*; is a matter of great difficulty, the fire of affliction trieth the graces of the godly, but it doth not conſume them. 4 Fourthly, to caſt off carnall ſecurity, and prevent ſinne to come; there is ſuch a maſſe of corruption in the beſt of us, as that upon every occaſion we are apt to fall into ſinne, and for preventing thereof, it is neceſſary the Lord ſhould afflict us; with one croſſe God maketh two cures, the chaſtiſement of ſinnes paſt, and the preventing of ſinne to come. 5. Fifthly, by afflictions the Lord doth give us ſome comfortable teſtimony of the reſurrection to a better life: for ſeeing the godly even for the moſt part in this life ſo evill intreated, they may aſſure themſelves that in the life to come there ſhall be a bleſſed change and alteration. 6 Sixtly, by afflictions we are made conformable to Chriſt, for hee

was

was not exempt from the croſſe: why then ſhould we look to be exempted from that condition which Chriſt our Head was to undergoe? Seventhly, by afflictions the Lord doth ſend unto us the aſſurance of our adoption *whom the Lord loveth he chaſtiſeth & he ſcourgeth every ſon that he receiveth*, and he is a baſtard that is not corrected: it is a ſure note that when God ſeeth ſin and ſmites not, there he d teſtis ard loves not: therefore it is ſaid that he ſuffered the wicked ſons of *Eli* to continue in their ſinnes without correction, becaue the Lord would ſlay them: affliction therefore is a ſeal of adoption no ſigne of reprobation, for the pureſt corne is cleaneſt fanned, the fineſt gold is ofteneſt tried, the ſweeteſt grape is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed. Eightly, to wean our hearts from too much loving the world and worldly

Part 1.

7

8

Part 1.

vanities, and to cauſe us more earneſtly to deſire and long for eternall life: for as the children of *Iſrael*, had they not bin ill intreated in *Ægypt*, would never have beene ſo willing to goe towards *Canaan*: ſo, were it not for the croſſes and afflictions of this life, Gods children would not ſo heartily long, and willingly deſire for the Kingdome of heaven. As therefore a loving Nurſe puts worm-wood or muſtard on the breaſt, to make the Child rather to forſake the dug: ſo *God* mixeth ſometime affliction with the pleaſures and proſperitie of this life, leſt they ſhould forget God, and fall into too much love of this preſent evill world.

Thirdly in reſpect of others.

Laſt of all, there is a good end of our afflictions in reſpect of others: if we be conſtant and couragious under the croſſe, our example is a notable incouragement unto others to tread in our ſteps.

steps. If we be fearfull, others may learn what frailty is in man, and thereby may be moved to pitie us, and to pray for us, and comfort us, as if it were their owne case, and to watch more carefully over themselves. Part 1.

To conclude, the way to everlasting glory, is by this meanes as it were chalked out: for hereby all men may see that whosoever will live religiously in Christ Jesus, must suffer afflictions.

Hereby it may appeare, that the Lord doth not send afflictions to his Children, as punishments for their sins, but he sendeth them for other good ends and purposes.

First therefore, this must teach us, to apply our afflictions, as sickneſſe, poverty, baniſhment, impriſonment and the like, unto the right end; not the more the hand of *God* is upon us, the more to harden our hearts (as *Pharaoh* *Vſe* 1. To apply afflictions

Part 1. did in *Egypt*: but our viſitation muſt make us better; namely,

1 firſt, it muſt make us more penitent for our ſinnes.

2 Secondly, to make us more humble in heart.

3 Thirdly, more ſtedfaſt in faith.

4 Fourthly, more watchfull over our ſelves, leſt that if wee profit not by ſo effectuall meares our ſickneſſe and other afflictions be unto us but the beginning of evils.

Ser. 2. Secondly, againe, this ſerveth to teach every one to judge wiſely, not raſhly to conclude, when wee ſee one afflicted with ſome heavie croſſe, that ſurely it is GODS judgement upon him for his ſinnes. So dealt the *Barbarians* with *Paul*, *Act.* 28. 3 4. ſo dealt the friends of *Job* (though otherwiſe very wiſe men) cenſuring him to be an hypocrite, *Job* 8. 4. 11. 6. 22. 5 6, 7. and ſo did the diſciples of our Saviour Chriſt, when they ſaw a man that was born blinde, for whoſe

Part 1.

ſin is it, ſay they, his owne or his Parents? We muſt take heed leſt we condemne the generation of Gods Children.

The godly and the wicked differ under the ſame affliction.

Saint *Auguſtine* hath an excellent ſaying to this purpoſe: Although (ſaith he) the godly and the wicked be alike afflicted, yet they bee diſtinct the one from the other, there remaineth an unlike lineſſe of the ſufferers in the likelineſſe of their ſufferings, for as under one and the ſame fire, gold ſhineth and chaffe ſmoketh, and under one and the ſame flaile the ſtraw is broken in peeces, and the corne is purged: ſo one and the ſame affliction on the godly and on the wicked, trieth, purifieth, and melteth the one, but deſtroyeth and utterly undoeth the other. It is ſpecially to be obſerved, how he is qualified that ſuffereth, ſo one and the ſame Sun cauſeth the dung to ſtinke moſt horribly, and the flowers to ſmell moſt ſwetly: ſo that af-

Part 1. fictions, are like the red Sea, where the *Egyptians* were drowned, and the *Israelites* saved.

Vse 3. Thirdly, from hence the afflicted may gather this comfort: first, that God correcteth him of love, as a Father, and punisheth him not as a Judge. Secondly, God will lay no more upon him than he will make him able to beare. Thirdly, God will give an issue to the temptation in due time, as shall be best for him.

Necessary considerations. 1. Secondly, again let the afflicted consider how little his pain is in regard of that which God could send. First, doth thy head, thy heart, thy belly, or any other part grieve thee? is one member distressed? yet is not thy case like *Iobs*, all his members were afflicted at once. Secondly, is thy whole body afflicted? yet is not thy case like *Davids*, who being distressed in soule hee cried out, *My heart trembleth within me, and the terrors of death are come,*

Iob 2. 7.

2.

Psal 55. 4.

upon

upon me. Thirdly, is thy ſoul diſtreſſed? yet is not thy affliction like thoſe that lie yelling in hell, and fire unquenchable, weeping, and wailing and gnaſhing of teeth, and have not ſo much as a drop of cold water to coole their tongues.

Againſt impatience.

Thirdly, then let the afflicted thinke thus with himſelfe; Firſt, is one member grieved? GOD could ſmite all. Secondly, am I heart-ſick? God could enlarge my heart, and therewithall my paine ſeven fold more. Thirdly, am I diſtreſſed in ſoule? GOD could give me over unto deſperation. Fourthly, am I diſtreſſed both in body and ſoule? GOD could throw both body and ſoule into hell fire.

1
2
3
4

Puniſhment leſſe than deſert.

Fourthly, alſo let the afflicted conſider, how much leſſe his affliction is than he deſerveth: *the reward of ſin is death*, that is the curſe of God, hell-fire, utter confuſion both of ſoule and body.

Part 1.

No sanctity frees from sickneſſe.

Fifthly, let the afflicted conſider, that the beſt Saints of God have been ſubject to the like diſtreſſe: *Jacob* wreſtled with God and prevailed with men, yet ſubject to ſickneſſe: *Job* an upright man and juſt yet was he ſmitten with ulcers from the head to the foot: *Elizeus* an holy Prophet yet he ſickned and died: manifold are the enſamples in the Scripture of the children of God that have taſted of deepe and bitter afflictions yet may the afflicted gather comfort that he is the child of God, for *he ſcourgeth every ſon that he receiveth.*

Afflictions bring heaven.

Sixthly, let him conſider how great the joyes of heaven are which are laid up in ſtore for him, if hee patiently abide the Lords viſitation, even ſuch as *the eye hath not ſeen, neither hath the eare heard, neither is the heart able to conceive*: for hee will ſay with *Paul, I count that the afflictions of this preſent time are not worthy the*

1 Cor. 2 9

Rom. 8. 18

glory

glory that shall be shewed to us: thus will the hope of the joy to come asswage the paine of the present maladie.

Seventhly, this another argument of unspeakable comfort to the children of God, that the greater their afflictions are, the greater shall their glory be. And hereof we have a worthy example of *Joseph*; For after the manifold and great calamities which hee indured for many yeeres, hee was exalted by *Pharaoh*, made Lord of all his house, and ruler throughout all the land of *Egypt*.

The greater affliction the greater glory.

Gen. 49. 8.

And it is worthy to be noted that for some thirteene yeeres wherein he was afflicted, he was exalted, and ruled in *Egypt* for the space of eighteen yeeres; as may easily bee gathered out of the story: for he was seventeene yeeres old when his brethren sold him away; hee was thirty yeeres old when he was advanced by *Pharaoh*; and hee lived Governour

Gen. 37. 2 & 41. 46.

Part 1.

A speciall note.

Governour of the Land of *Egypt* till he was an hundred and tenne yeeres old. Besides, such was the goodnesse of God unto him, that for the severall miseries which he suffered, he received a severall reward.

1 First, for the hatred of his brethren, he obtained the favour of the King, and his Nobles. Secondly, for the contempt and scorne which his brethren heaped upon him, calling him *Dreamer*, *&c.* he was worshipped of them with their faces downe to the ground. Thirdly, for the party-coloured coat which they stript him of, when they cast him into the pit, he was arrayed by *Pharaoh* with a Princely robe of fine linnen. Fourthly, instead of the fetters, wherewith he was bound in prison; *Pharaoh* put his own ring on his hand, and a chaine of gold about his neck. Fifthly, instead of the Prison and Dungeon wherein he lay, he was set on

Part 1.

on the Kings beſt Chariot (ſave one) and carried in great pompe through the Citie. Sixthly, whereas before he was contemned of all men as a Stranger, as a Servant, and a Priſoner, he is now honoured of all men, by bowing the knees at the Kings commandement. Seventhly, and laſtly, inſteed of his Fathers houſe, from which he was exiled and baniſhed, he had dominion in all the Land of *Ægypt*. So true is that ſaying of an heathen man, *The greater torment a man endureth, the greater ſhall be his glory afterwards.*

6

7

Preparation for afflictions.

Eightly, this ſerveth to admoniſh us, that ſeeing afflictions are the lot and portion of GODS Children in this life: therefore wee ſhould prepare for them before they come: We muſt bee carefull to ſtore up grace againſt a rainy day; that whatſoever ſhall befall us wee may bee provided to beare it

Part 1. it: in prosperity it is good to looke for adversity, in health to remember sicknesse; there is nothing that maketh afflictions more bitter and grievous unto us than because it taketh us many times on the *blind side*, before we see it or dream of it, when as misery that is fore-seene doth little hurt us. Affliction is like the *Basiliske*, of which it is written; that if it see a man before hee see it, it killeth him, but if hee see it first, it hath no power to hurt him.

Note.

Smile.

Afflictions Gods loving corrections.

Ninthly, this teacheth us to be patient in all the afflictions that God layeth upon us, because they are his loving corrections, in regard of our faults and infirmities. The more wee struggle and strive under the hand of God, the lesse wee prevaile, and the more wee provoke him to displeasure, as a father that hath an unruly sonne that will not take correction, binds him to a forme:

Note.

but

Part 1.

but the ſooner wee yeeld our ſelves to his will, and kiſſe the rod, the ſooner we ſhall be deliuered. Hereby it appeareth that afflictions being ſanctified, doe adminiſter exceeding comfort to the children of God, in that they are not onely a pledge of their adoption, but they produce alſo many bleſſed and gracious effects.

Benefits that accrue to the godly from afflictions. 1

First of all, it is a meanes to purge out the droſſe of that naturall corruption that is in us: it is with us as the Prophet ſaith of *Moab*; wee are like *Wine that is ſetled upon the lees* and frozen in his dregs, and hath not beene powred out from veſſell to veſſell: ſo we are full of naturall corruption, till the Lord by affliction doth refine us.

Effects of affliction. 1

Ier. 48. 11 Zep. 1. 12.

Affliction (as one ſaith well) is unto the Children of God as the flaile to the corne, the file to the iron, and the fire to the gold: the Gold-Smith taketh not the gold

Part 1. gold out of the Forge till he ſees it well and throughly purified: in like manner, GOD doth not remove the afflictions of his children, till they be throughly refined. Affliction is the Lords pruning-knife, wherewith hee cutteth away from us all withered and unprofitable branches.

2 Secondly, affliction being ſanctified, is a ſingular helpe to further our converſion and to bring us to a ſight of our ſinnes, and a godly ſorrow, and to drive us home to our heavenly Father by true repentance: *In their afflictions*, ſaith the Lord, *they will ſeeke me diligently*: miſery made the Prodigall child to returne and ſue to his father for grace and mercy. As ſinne ſhutteth up a mans eyes, ſo affliction openeth them: and hereof we have a worthy example in the brethren of *Joſeph*; for the ſpace of twenty yeeres they were never touched with any remorſe for their unnaturall

Hoſ. 5. 15. *Note.*

cruelty

Part 1.

cruelty in ſelling him to the *Iſhmalites:* till at laſt comming into *Ægypt* to buy corne in the time of famine, and perceiving *Ioſeph* to ſpeak roughly to them, and to charge them to be ſpies and fearing impriſonment, or ſome other harder uſage, then they began to call their ſinne to remembrance.

As one that is faſt aſleepe will not awake, unleſſe he be raiſed up by thruſting, or by ſome violent motion: ſo, many lie ſnorting in the long cuſtome of ſinne, and never thinke of repentance, till the hand of GOD be upon them. O bleſſed is that affliction that draweth a ſinner to come (upon the knees of his heart) unto Chriſt, to confeſſe his owne miſery, and to implore his endleſſe mercie! O bleſſed be that Chriſt that never refuſeth the ſinner that commeth unto him, though weather-beaten by affliction and miſery!

Thirdly,

Part 1. 3

Thirdly, affliction is a notable meanes to humble the children of God, and to beat downe their pride. So long as all things goe well with us, and we are free from the Croſſe, our fleſh is puft up, and can hardly be kept under. The leaven of old *Adam* is in us, and maketh us ſwell in pride; and ſuch is the fooliſh pride of our hearts, that wee are leaſt for God, till by ſome affliction or other he humble us, and bring us downe. Thus was it it with the Prodigall ſonne; as ſoone as hee had got his portion; hee was all aflaunt, hee could ſtand on no ground, hee knew not himſelfe, but when he had waſted his ſubſtance and was pinched with famine, his pride was daunted, and hee was glad to come home by weeping-croſſe. So was it with *Hagar* when ſhee had conceived a child by her Maſter *Abraham*: yea, *David* himſelfe, though otherwiſe an holy man, had

Luk. 15. 17. &c.

Gen. 16. 4 9

had a ſpice of this diſeaſe, *Pſal.* 30.6,7. *In my proſperity* (ſaith he) *I ſaid I ſhall never be moved*: but the caſe was ſoone altered with him, for (as he ſaith in the next words) the Lord did but *hide his face* and did bring him into ſome affliction, and ſtraightway hee *was troubled*. And therefore affliction is counted very neceſſary and profitable, becauſe it cauſeth a man to know himſelf: as wee ſee by common experience, when God afflicteth a man either with ignominie, diſgrace, poverty, ſickneſſe, loſſe of children, or any other croſſe, though before hee were never ſo proud, and carried himſelfe never ſo high, yet then he beginneth to droope, and let his feathers fall.

Fourthly, affliction worketh in us pitie and compaſſion towards our fellow brethren that be in diſtreſſe and miſery, and to condole their eſtate; for which purpoſe Chriſt himſelfe would ſuffer

Part 1. ſuffer and be tempted in all things like unto us, (ſin only excepted) that he might be a mercifull high Prieſt, touched with the ſenſe of our infirmities.

II. Secondly, affliction is a ſpeciall means to make the godly much better: for that which *Salomon* ſaith of children, is alſo true of aged perſons; *That folly is bound in the heart of the child, but the rod of correction ſhall drive it out.* *Pro.* 22. 15. When God correcteth his children, it is but to nurture them, 1. *Cor.* 11. 32. The Lord knoweth, that a ſon ſet at liberty, runneth into ſuch licentious courſes, that he is a ſhame to his Father, and a griefe to his Mother; and therefore he will not ſuffer his children, whom he loveth moſt tenderly, to go on in their ſins, leſt his name ſhould be diſhonoured and his Goſpel evill ſpoken of.

III. Thirdly, it is a meanes both to manifeſt unto others the faith and

and vertues which hee hath bestowed upon us, as also strengthen those who have not received so great a measure of faith as we: and were it not, that we did see many of those, whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatnesse of the misery and crosses which we endure, would make us doubt whether we be the children of God or no. Part 1.

Fourthly, it makes us conformable to the image of Christ his Son, who being the Captaine of our salvation, was made perfect through sufferings. IV.

Fiftly, affliction is an excellent means to enforce us, and stirre us up to prayer; yea, even those that never thought to pray, as Atheists, and wicked persons, when any trouble lyeth upon them, are driven to pray whether they wil or no. *David* reckoneth up a bed-role of such persons V.

Part 1. ſon, *Pſal.* 107. Howſoever peradventure in the time of their proſperity, they cared but a little for the Lord, yet now they cryed unto him in their trouble, and he delivered them out of their diſtreſſe, *verſe* 6. 13. 19. 28. So that trouble and diſtreſſe will make a man cry unto the Lord, and betake himſelfe unto his prayers. So was it with the Mariners that entertained *Jonah*: And the proud King of *Nineve* with all his people, when they heard the ſudden deſtruction that was treatned againſt them by the Preaching of *Jonah*, they cryed mightily unto God: And that wicked *Manaſſeh*, who did very much evill in the ſight of the Lord to anger him; ſhedding innocent blood exceeding much till he repleniſhed *Jeruſalem* from corner to corner, yet when God brought unto him the Captains of the King of *Aſſur*, which tooke him and put him in fetters,

Note.

Ion. 1. 5. and 3. 8.

2 Chro. 33. 6.

2 King 21 16.

ters, and bound him in chaines, and carried him to *Babel*, then when he was in tribulation, *hee prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers*: yea, the godly themselves are never so fit to pray, as when they be in afflictions; and never doe it with that fervency, as when some crosse or calamity is upon them: we are like little chickens, which when the weather is faire, and there is no danger towards straggle abroad from the Henne; but if any haile-storme come upon them, or a Kite hover over them, then they are glad to runne under her wings for shelter: the truth of this we may see in the children of *Israel*, *Exod.* 2. 23. 24. and *Judges* 3. & 4. Chap.

Part 1.

2 Chro. 33. 12.

Simile.

Sixthly, affliction doth containe the Children of God in obedience: The people of *Israel* when the hand of God was upon them, either by warre or famine,

VI.

Part 1. famine, or any other calamitie, carried themſelves very religiouſly, and walked in obedience to his will: But when he gave them all things in abundance to enjoy, as *Deut.* 32. 1, 14, 15. *they forſooke God that made them, and regarded not the ſtrong God of their ſalvation*; and this doth *David* confeſſe of himſelf, when he ſaith; *Before I was afflicted I went aſtray, but now I keepe thy word.*

Seventhly, it helpeth to tame and ſubdue the unruſineſſe of the fleſh, that it may be better ſubject to the ſpirit: it is a great benefit to have the fleſh, with the curſed luſts and affections thereof, to be mortified, and ſubdued: for it is one of thoſe deadly enemies of our ſoules, with which we muſt fight and encounter while we live; the children of God therefore, have cauſe to rejoyce, that it doth pleaſe the Lord by our outward calamities

ties to tame the flesh that so they may with lesse difficulty and danger get the mastery of it. Part 1.

Eightly, it is a meanes to withdraw our hearts from the love of the world, and to raise them up to heavenly things; we are like foolish children that would not willingly bewained from the breast, and therefore their mother anointeth the nipples of her breast with some bitter thing, to make them out of love with it: so if wee might have our wills, we would alwayes hang upon the breasts of the world and would never leave sucking, if the Lord did not powder our desires with the crosse, and make them bitter unto us. The children of *Israel* were grievously afflicted in *Ægypt* to make them the more earnestly to desire to possess the land of *Canaan*, yet we see how hardly they were brought to depart from thence; yea, when they 8 *Note.*

Part 1.

were in the way to the Land of *Canaan*, they would have often turned backe to their fleſh-pots, their fiſh, their Cucumbers, their Pepons, &c. If they had lived in preferment there, and enjoyed the fat of the land, as they did in *Joſephs* time, it would no doubt have been a hard matter to have perſwaded them to depart; ſo it fareth with the moſt of us: we are in this world as in a Sea of miſery; never out of one danger or other, yet ſuch is our folly, wee love to bee here ſtill: what would we doe if we had nothing to moleſt us? It is therefore the mercy of the Lord to prevent this evill, by diſquieting his children with manifold afflictions, as warres, robberies, poverty, baniſhment, and the like; ſometimes with wicked children, and the death and loſſe of children: and if the *Lord* do ſpare them in all theſe things, yet leſt they ſhould ſwell with vaine

Our love to the world.

vaine-glory, or rejoyce with foolish confidence, he chastiseth them with sickneſſe and diſeaſes, that they may learne how fraile all earthly things are, and lift up their eyes to heaven, where that uncorruptable crowne is laid up for them. And thus the Lord in his unſpeakeable goodneſſe many times diminiſheth the health of our bodies, that we may the more earneſtly deſire the ſalvation of our ſoules: hee taketh away the things of this life, that we may moſt carefully ſeek after the things of a better life; ſo that afflictions are like to a great ſtorme at Sea, to make the godly to wiſh to be in heaven. Part 1. *Simile.*

Ninthly, afflictions doe ſave the children of God from hell and condemnation: If GOD ſhould let us alone, we would never reſt till we runne headlong to hell: Therefore it is the Lords mercy to lay the rod upon IX.

Part 1. on our backs to prevent us, and to make us see in what danger we stand, and this is that which *Job* saith: *The Lord openeth the eares by correction*, that so he may keepe back their soules from the pit: what greater benefit can one doe to him that is desperately given to make away himself, than to prevent him and save his life? So there cannot be a greater benefit to us, when we are ready to drowne our selves in perdition by our sinnes, than that the Lord by his correction should stay us and hold us back.

Iob 33.16 18.

10 Tenthly, last of all afflictions doe fit and prepare us for the Kingdome of Heaven, as the parching heat of the Sunne ripeneth the corne, and maketh it fit to be carried into the Barne: so doth afflictions ripen the godly, that they may be meete to be gathered into Gods barne. And this is done two wayes; first, because by affliction (as we have have

Part 1.

heard) we are purged and purified from our ſinnes, which elſe would hinder us from comming there: *For no unclean thing ſhall enter into Gods Kingdome*: As Gold muſt firſt be purified before it be laide up in the Kings Treaſury, and as Wheat muſt be cleanſed from the chaffe before it be laid up in the Garner, ſo muſt it be with us. Affliction is the fire, the fanne, the file, &c. to make us pure for his garner. Secondly, affliction prepareth us for heaven, becauſe it is a meanes to worke holineſſe in us, *without which no man ſhall ever ſee the Lord*: we ſee then by all theſe gracious effects and bleſſed fruits which affliction bringeth with it, that we may ſay with *David*, *It is good for me that I have been afflicted.*

Apoc. 21. 27.

Heb. 12. 14.

Vſe. This ſhould teach us firſt of all, to perſwade our ſelves of this great and excellent good that affliction bringeth with it, that ſo

Part 1. we may account it exceeding joy when we fall into it. Secondly, to endeavour by all meanes to profit by the afflictions that God layeth upon us. 2 Thirdly, to be patient under the crosse, though it lye heavy upon us, and make us smart to the very quick. 3

Amongst the manifold afflictions whereunto the children of God are subject, let these visited by the hand of God with sickneſſe, for the more patient and joyfull undergoing the same, consider these things following.

Comforts in sickness to the children of God.

First, that as God of all other afflictions, so of sickneſſe is the Author; the Scriptures manifest the same: *The Lord shall make the pestilence to cleave unto thee, till he hath consumed thee from the Land, whither thou goest to possesse it.* 1

The Lord shall smite thee with the consumption, and with a feaver,

ver and with a burning ague, and with fervent heat. Part 1.

The hand of the Lord was against the City, with a very great destruction, and he smote the men of the City, both small and great, and they had Emrods in their secret parts. 1 Sam. 3. 9

2 Secondly, that God is the author of sickneſſe: Firſt, we muſt not aſcribe our ſickneſſe to Chance or Fortune. Secondly, not to looke too much to the meanes of thy ſickneſſe: as to cold, ſurfeting, infected houſes, or the like, but lift up thine eyes to heaven, remembring the Lord hath ſent it. Thirdly, not to ſtorme againſt ſickneſs with murmuring or impatience. Fourthly, in ſickneſſe ſeeke to the Lord for remedy, for he ſent it, and he muſt take it away: ſo it is written. *Come let us returne to the Lord, for he hath ſpoiled*, and he will heale us; he hath wounded us, and he will binde us up. Hos. 6. 1. II. 1 2 3 4

Firſt, we muſt not therefore

Part 1.

What we muſt not doe in ſickneſſe. 1 King. 1. 3.

ſeeke eaſe by unlawfull meanes, as by witchcraft, conjuring, charming. &c. For *Ahaziah* is rebuked, becauſe that in his ſickneſſe he ſent to ask counſell concerning his recovery, of *Baalzebub* the god of *Ekron*.

1 Chr. 16. 12.

Secondly, we muſt not depend too much upon the lawfull meanes, as upon the Phyſitian, &c. It is noted for the ſinne of *Aſa*, that being diſeaſed in his feet, *he ſought not to the Lord* in his diſeaſe, but to the Phyſitians only.

Sinne the cauſe of ſickneſſe.

Lev 26. 14, 15, 16.

If any ask, what provoketh the Lord to ſtrike man with ſickneſſe? The Scripture telleth us, that the ſinne of man is commonly the cauſe why he is ſmitten with ſickneſſe. *If you will not obey me, nor do all the commandements, &c. Then will I alſo do this unto you: I will appoint over you fearfulneſſe,* (or a haſty plague) *a conſumption, and the burning ague to conſume the eyes,*

and

Part 1.

and to make the heart heavy.

Davids mistrust in numbring the people, was scourged with a plague of threescor and tenne thousand men. Of the plague we have among the rest, these particular sins set downe as the causes of it.

2 Sam. 24 15.

The usual causes of the plague Exod. 5. 3.

First, the neglect of Gods service; *Moses* and *Aaron* desired leave of *Pharaoh* to go to sacrifice to the Lord in the desart, lest for want thereof, he bring upon them a pestilence. 1

Secondly, the abuse of the sacraments: *for this cause* (saith S. *Paul*, that is, for abusing the Lords Supper) *many are weak and sick among you, and many sleep.* 2

Thirdly, disobedience to Governours: The *Israelites* for rebelling against *Moses* and *Aaron*, died of the plague, fourescore thousand and seven hundred. 3 Num. 16. 49.

Fourthly, murmuring against God: the *Israelites* murmured against *God*, because he led them 4 Num. 24. 3. 11.

Part 1. Numb. 24 3. 12.

no ſooner into the land of *Canaan*, therefore he threatned to ſmite them and to deſtroy them.

Theſe ſinnes and offences are principally among others the moſt ſenſible and apparent cauſes of the plague amongſt us, and in as much as ſinne is commonly the cauſe of ſickneſſe, it ſhould

Vſe 1. teach us: firſt, not to looke too much to the meanes whereby, or the manner how thou art afflicted, but looke eſpecially to thy ſinne, as the principall cauſe of it.

We ſay commonly, I tooke my ſickneſs by ſuch a journey, by ſuch a ſurfet, in ſuch an infected houſe, &c. True, theſe were the outward meanes, but it was thy ſinne within thee which provoked God to offer theſe meanes to thee and make them ſtrong and effectuall to afflict thee.

Secondly, when thou art viſited with ſickneſſe, enter into an examination of thine own heart what

what ſins doe principally raigne in thee, and doe provoke God to ſmite thee in that manner. Part 1.

Thirdly, by faſting, prayer, and repentance, turne to the Lord thy God, that he may in mercy forgive thy ſinne, and conſequently take away thy affliction: For this purpoſe read the 6. *Chapt.* of the 2. of *Chronicles*, touching the prayer that *Salomon* made unto the Lord, at the finiſhing of the Temple, and obſerve the Lords anſwer to *Salomon* againe in the ſeventh Chapter of the ſame Booke, 12, 13, 14. *verſes*, read them, and obſerve eſpecially in the 14. verſe, where the *Lord* ſaith; *If my people which are called by my name, ſhall humble themſelves, and pray, and ſeeke my face, and turne from their wicked way, then will I heare from heaven, and will forgive their ſin, and will heale their Land.* *Vſe* 3.

Hereby it may further appeare that ſinne is uſuallie the cauſe of afflicti- *Note.*

Part 1.

ctions: If therefore thou be afflicted, and desirest to bee free from the crosse, note what the Lord requireth of thee, namely first, to humble thy selfe; secondly, to pray: thirdly, in thy prayer to seeke his favour; fourthly, to turne from thy wicked wayes and then saith the Lord, I will forgive thy sin and make whole the Land: where further observe that till sin be forgiven the judgement remaines.

Vse 4.

Fourthly, learne thereby to loath and avoid, yea to flie from sinne as from a Serpent, which so incenseth GOD and afflicteth thee. But note by the way that sinne is not alwayes the cause of the crosse (as hath formerly been shewed) as may appeare by the answer of Christ to his Disciples concerning the man that was borne blinde, and by his answer to those that shewed him of the *Galileans*, whose blood *Pilate* had mingled with their owne sacrifices

Iohn 9. 1.

crifices. Therefore when thou ſeeſt thy neighbour afflicted, neither judge him raſhly to be worſe than thy ſelfe, nor excuſe thy ſelfe preſumptuouſly to be better, or more righteous than he. Part 1.

Fifthly, in thy ſickneſſe (eſpecially in the beginning thereof) exerciſe thy ſelfe in prayer, wherein, firſt, deſire of God the ſight of all thy ſinnes, which being found out, put thy ſelfe before the judgement ſeat of God, and with griefe and ſorrow of heart confeſſe unto God all thy knowne ſins, eſpecially thy capitall offences, whereby thou haſt moſt diſpleaſed God. Secondly, lay them open with all the circumſtances of time place and manner how they were committed, as may ſeeme moſt to aggravate the hainouſneſſe of thy ſins, and to ſhew the contrition of thy heart for the ſame. Thirdly, lift up thy hand, and acknowledge *Vſe* 5. 1 2 3

Part 1. ledge thy ſelfe guilty before the Lord of eternall death and damnation, for thoſe thy hainous
4 ſins and tranſgreſſions. Fourthly, having thus accuſed and judged thy ſelfe, caſt downe thy ſelfe before the foot-ſtoole of his throne of grace, aſſuring thy ſelfe that he is a mercifull God.
5 Fifthly, cry unto him from a ſorrowfull and penitent heart for mercy and forgiveneſſe, as earneſtly as ever thou knewſt a malefactor crave pardon at the ſeat
6 of an earthly Iudge. Sixthly, beſeech him to give thee faith to beleeve the free pardon and forgiveneſſe of all thy ſinnes, and to blot them out of his remembrance, as if they had never been, promiſing amendment, and never to commit the like againe.
7 Seventhly, deſire earneſtly that he would be pleaſed to give thee patience, with willingneſſe to undergoe that juſtly deſerved affliction that is upon thee. Laſtly,

humbly

humbly beſeech him in his owne good time to vouchſafe thee a gracious and happy deliverance, either by life or death, as ſhall ſeeme beſt to his heavenly Majeſty. Part 1.

Sixthly, exerciſe thy ſelfe in reading of the Word of GOD where thou maiſt finde, firſt, examples of Gods mercy ſhewed upon the afflicted. Secondly, comfortable promiſes of ſtrength and deliverance made to the Saints afflicted. Thirdly, inſtructions how to beare, and what uſe to make of thy afflictions: Thy word, ſaid *David*, *is ſweeter than the honey, and the honeycombe*; and againe he ſaith. *Except thy Law had been my delight I ſhould have periſhed in mine affliction.* *Vſe 6.* 1 2 3 Pſa. 19. 10 Iſa. 66 23 Pſa. 119.

Seventhly, meditate of the other life which thou art paſſing unto, where thou ſhalt have Sabbath upon Sabbath, that is, reſt for euermore; where the lord ſhall *Vſe 7.*

Part 1. away all teares from thy eyes: here ſhall bee no more ſorrow, griefe, or paine, but joy unſpeakable and glorious, to be continued for ever.

Vſe 8. What is to be done in ſicknes after peace is made with God.

Eightly, having by prayer recommended thy ſelfe to God in Chriſt, let thy next care bee

1. firſt, to ſeeke the helpe of the Phyſitian, and all other lawfull meanes for thy recovery: for who ſo deſpiſeth in ſickneſſe the lawfull meanes which God hath appointed for recovery, that man is guilty of his owne blood in the preſence of the *Lord*. Secondly, to ſet thy houſe in order by

2. making thy laſt Will and Teſtament, (if it be not made before) if it be made, peruſe it, confirme it, ſeale it, and deliver it to ſome faithfull friend, in the preſence

3. of ſome honeſt witneſſes. Thirdly, in making of thy Will, bee carefull to take the advice of ſome religious and wiſe friends, that thou mayeſt the better beſtow

ſtow thy benevolence, and contrive thy will according to law, thereby to cut off contention and ſtrife amongſt thoſe whom thou leaveſt behinde thee. Fourthly, be ſure before ſickneſſe doth increaſe and thy memory faile, to finiſh thy will, leſt it prove a determent and no Teſtament, and ſo bee an occaſion of trouble when otherwiſe it might be well prevented. Fifthly, to prevent future inconveniences, remember eſpecially two things; firſt, if *God* hath bleſſed thee with ſtore of outward bleſſings, make thy Will in thy health; it will neither ſeparate thee further from thy goods, nor haſten thee ſooner to thy end; but withall be an occaſion of much peace and quiet to they: For when thy houſe is put in order, thou haſt the fitter time to ſet thy ſoule in order. Secondly, if God hath given thee children, according to thy ability give every one of them a portion

Part 1.

4

5

1

2

Part 1.

tion in thy life-time, and diſpoſe thereof ſo, as they may have occaſion to bleſſe, and not curſe thee, and love each other in thee, and for thee, by ſeeing thy equal, and affectionate love to every of them, and not to do as many do, give moſt to one, and little to the reſt, make one a Gentleman, and the reſt beggars; and this be carefull to obſerve, let thoſe be deareſt to thee that are neereſt to GOD: but if thou haſt no children, and haſt a purpoſe to do good; (conſidering the ſhortneſſe and uncertainty of thy life, and the unjuſt dealing of others after thy death) be thine owne adminiſtrator, make thine hands thy Executors, and thy eyes thine over-ſeers, to prevent that lamentable experience of many dead-mens Wils that have either been concealed, utterly overthrowne, or quite altered by cavils and quirks of Law.

Sixthly, laſt of all, and not the leaſt

leaſt of all, in the making of thy Will, be carefull whom thou chooſeſt to be thy Executors and over-ſeers, make choice not ſo much of rich friends as of (wiſe and) religious friends; for he that feereth God moſt, will be moſt carefull to ſee the execution of thy will according to thy true intent and purpoſe.

Part 1.

The want of this care the undoing of many widdows and children.

Short

Short *Rules* ſent by Mr. *Richard Greenham* to a *Gentlewoman* troubled in mind, for her better direction, and conſolation: as alſo very neceſſary for every Chriſtian to be exerciſed withall.

THoſe temptations ſhall be laide to your charge, whereupon you yeelde, &c. *Yeeld not therefore but reſiſt*, as S. *James* bidleth.

2 No motion ſhall hurt you, whereunto you give not conſent in heart: you have no ſinne which in heart you long to bee freed from; you want no good-neſſe

Part 1.

neſſe which in heart you covet to have.

Against diſtruſt.

3 Where ſickneſſe is at the higheſt, there is hope of diminiſhing: ſo likewiſe in temptation.

Note.

4 It is a great mercy of God to diſcerne a temptation in time of temptation.

5 When you would doe any good, or receive any good, offer up your endeavours, actions and meanes, in a ſacrifice to God in Chriſt; beſeeching God to give his holy Spirit to ſanctifie his owne ſacrifice: for out of Chriſt all is ſinfull, though in it ſelfe good and commanded.

6 If you have received but a little releaſe of temptation, give thanks, and you ſhall have more.

7 It is a ſinne, and common one too, as well to deny Gods gifts, as to preſume of them.

8 Temptations ſmothered, as fire, burne more inwardly.

9 Be perſwaded alwayes you are

Part 1.

are in the presence of God and his Christ, and frame your actions accordingly, for otherwise much evill will insue.

10 Be more afraid of secret sinnes, than of open shame, lay this foundation sure, that there is mercy with Christ Jesus.

11 Remember the former mercies you have received, and thinke your present estate to be none other than the *estate* of *Gods* children. If you be grieved, pray to God; relieved, praise him: and then you shall be sure to prevent impatience: for there is a vicissitude of griefe and comfort, as of light and darkenesse.

12 Beware of a discontented mind in any case; yea, be contented to have your desires denied you of *God*: and if your prayer be not heard of GOD, vexe not your selfe too much, neither vehemently covet, nor be grieved for any thing save the not having or losse of the favour of God; and

and therby you shall justifie both his wisdome and providence.

13 Labour for meeknesse and patience, and be ready to kisse the rod, and to offer up all to him, of whom you have received your selfe; for if you struggle, it will fare with us as with a Bird in a ginne, the more shee striveth, the faster she is. We must use the Word in troubles and temptations, as a sicke man doth his meate, which though he eat against the stomake, and presently feeleth no benefit of it, yet we know by experience it doth him good, and himself afterward shall perceive it.

14 The patient bearing of misery, is an acceptable sacrifice to God; for when the *Gold-smith* putteh a peece of gold into the fire to make betrer use of it, it seemeth to the unskilfull, that he utterly mareth it. So the children of God in affliction, seeme to the judgement of the naturall man,

Part 1.

Two excellent graces.

Part 1.

man undone and brought to nothing: but ſpirituall things are ſpiritually diſcerned.

Note the difference betweene Gods healing and Mans judging.

15 Beleeve alwayes your eſtate to be the worke of God and vary not therein; for a Sparrow falleth not but by his providence: and your humiliation your conſolation, is the glory of God, and the good of many others.

Note.

16 Beware that you doe not often alter your judgement of your eſtate; as ſaying ſometimes It is Gods worke, ſomtimes Melancholy, ſometimes your weakneſſe and ſimplicity, ſometimes Witchery, ſometimes Satan: for theſe divers thoughts will much trouble you. You may thinke Melancholy to be an occaſion, but no cauſe; and ſo of the reſt. Therefore looke ſtedfaſtly to the hand of God, furely truſting on this that he not onely knoweth thereof; but that whatſoever is done directly or indirectly

Note.

rectly, by meanes, or immediately, is all done and governed by his divine providence for our good.

17 Say not, you cannot be helped; for that may hinder the worke of God. Say not, if I were in such a place, and such a place, I should be well; for God is infinit, and therefore every where, as well where you are, as where you would be.

18 Whereas in consideration of the falling away of many excelling you both in the age, and graces of the *new birth*, you feare you shall not persevere unto the end; your meditating and collection is good, so long as it preserves you from the carefulnesse of the flesh; but it is evill when it would dissolve the assurednesse of your faith. Indeed so long as you looke upon your selues, you have cause to feare, because you are unable to prolong, as you are to begin your new birth; but

Part 1.

if you looke to *God*, you have nothing but matter of Faith, for whom hee once loveth hee loveth for ever; and thou mayest ever have comfort though thou thinke thy selfe forsaken. Again, as a man swimming in the deepe waters, is never in danger of drowning so long as his head continueth above the Water: so, though you swimme in deep Seas of dangerous temptations, yet are you sure and secure, because Christ Jesus your head is still above all your troubles; and therefore able to draw you (his members) to the Shore of salvation, without all perill of perishing.

19 Beleeve that God the Father doth governe your temptations: that the Holy Ghost doth and shall assist you: that JESUS CHRIST was tempted, to overcome in you; that the Saints on earth do pray for you, even those which never knew you, but

but doe pray for the tempted ones. This conſideration will uphold and ſtay thee up though in the depth of troubles. Part 1.

20 None can judge of the worke of the Spirit, but by the light of the Spirit, as none can judge of the Sunne, but by it ſelfe.

21 Diſpute not with *God* leſt you bee confounded: nor with Satan, leaſt yon be overcome.

22 Bee ever perſwaded your puniſhment is far beneath your ſinne: and this will make us patient and thankefull.

23 In ſuch multitudes of *Gods* mercies as you enjoy, marvell not you have ſome croſſes, leſt wee ſhould preſume: likewiſe bleſſings with croſſes, leſt wee ſhould deſpaire. *Note.*

24 In any outward bleſſings which you ſee you cannot have, beſeech *God* you may never bee vexed for it.

25 No ſhame, griefe, or ſor-

Part 1. row pleaſeth the Lord, which goeth altogether ſeperated from a ſweet perſwaſion of his favour.

Note. Againe, our pleaſing our ſelues in the aſſurance of pardon, is not acceptable to God; which altogether reſpecteth the care of eſpying, bewailing, and avoyding of ſinne. Wherefore, let this bee the barre and bond of your affections in theſe caſes: ſo long as Chriſt goeth with you, ſo long as the mercies of God accompany you, ſo long as the grace of the Spirit ſhineth upon you, bee dealing with your ſinnes, and condemne them unto death. Likewiſe while you are tender of conſcience, afraid of ſinne, reverently perſwaded to walke holily with your God, laugh at Satans accuſation, diſpiſe inſtructions, ſet at naught the tertours of hell. You never erre but by failing in one or both of theſe points: (that is) either in your griefes, you are greived without

out comfort: or in your joyes, you rejoyce without reverence. And as in unneceſſary griefes you finde no ſpirituall pleaſure, ſo in unadviſed joyes you can finde no ſpirituall profit. Part 1.

Note Satans policy

26 It is the policy of Satan to blinde and beſot with a quiet poſſeſſion of an unjuſt mirth, thereby to keep them from a true ſight of their ſinnes, ſo to oppreſſe the ſweet flocke of Chriſt with falſe and cauſeleſſe feares, thereby to keep them from the glorious feeling of their Redemption. He knoweth (to his griefe) that joy may be temporally interrupted, but not finally or eternally denied you, therefore he plyeth himſelfe, though hee cannot extinguiſh it, yet to diminiſh your juſt and royall right in your Chriſt: in regard whereof, you all ſtand guilty of not maintaining the Lords Royalty, given to the elect, if in the leaſt meaſure you yeeld to theſe ſa-

Part 1. viſh feares of the adverſary. This ſubtile Serpent is not ignorant
Note. that by theſe penſive practiſes hee doth weare to a dulneſſe the edge of your prayers, and that hee draweth from you with an uncomfortable tediouſnes the fruits of your faith: and conſequently by theſe meanes you are deprived of the fruit of a more comfortable ſervice of your God. The weake ones fearing alſo by your example, the profeſſion of Chriſt to be ſtrict and comfortleſſe.

27 A ſtraight courſe of Religion is ſomewhat an uncomfortable companion; but bleſſed bee that mortification which is ſo far eſtrangeth us from the world that it changeth us to the ſimilitude of Chriſt; to whom wee muſt be conformed in ſufferings,
Note. that we may be like him in glory: Suffer not your heart to bee ſtrict, narrow and, uncomfortable in heauenly things, this draweh away both the breath, blood and life

life of true godlineſſe. The Lord keepeth us from evill. The Lord ſatisfie you with gladneſſe, The Lord give you the ſpirit of prayer, and heare your prayers. The Lord be your teacher and your comfort; *O pray, pray, pray,* It is the beſt ſacrifice to God, and the moſt comfortable duty you can doe. I am loath to put you in minde of theſe things, you have many carefull for you in other things: oh pardon mee if I bee bold in this one thing. I truſt I rejoyce more in the good of your ſoule, than ever I ſhould rejoyce in the fruit of mine owne body. It would be a thouſand deaths yea a thouſand hel ls unto mee, to ſee your ſoules miſcarry. Oh let mee bee accepted more then a civill friend, more then a friend of the world, give me this benefit to bee thought further than a friend of the fleſh.

Part 1.

Part 1.

A short Direction for the daily Exercise of a Christian, both on the Sabbath-day, and also on the Week-dayes.

And,

Here first what *Exercises* are to be done upon the *Week-day*, unto the daily practice of a *Christian-life.*

In the Morning.

EVery morning so soone as thou hast broken off thy sleepe, though presently thou doe not rise, yet presently remember, so soone as thou dost awake, thou awake with GOD, that is, enter into holy and divine Meditations: and let thine heart be taken up about heavenly things: as for example,

1 To

1. To meditate on Gods kindneſſe and love towards thee. Part 1. 1

2. To meditate upon the great refreſhment which by that nights reſt thou haſt received, and the manifold dangers of the night which thou haſt beene preſerved from, by the which many have miſcaried and ſo mighteſt thou, had not the Lord defended thee from it. Pſal. 43. 4 2

3. To meditate upon thy ſins, thy deliverance from the guilt and puniſhment thereof by Chriſt: as alſo upon the changes and alterations in the world, upon the paines of hell, and the joyes of the world to come. Theſe and ſuch like meditations will keepe thy minde from idle and wandring wicked thoughts, they will revive thy ſoule, and take order for the better keeping of thy life in a godly and religious courſe all the day after. Pſal. 119 3

The second Exercise.

The Morning Prayer.

AFter thou art risen, let it bee the first worke thou takest in hand in the *Morning*, to betake thy selfe to prayer to Almighty *God*, that throughout the whole day following, *God* may blesse thee in thy laboures, and thou maist be in safety, under his protection. And let this be doue solemnely upon thy knees (and not as many doe lazing upon their beds) that it may be done with an humble, pure and sincere devotion. If thou be an house-holder or Master of a family, let it be thy care to be stirring with the earliest, and so call together thy familie, and these with them solemnly and upon thy knees, offer to *God* the sacrifice of prayer and thanksgiving: either in that forme of prayer, which in the later end of this same Trea-

Dan. 6. 10. Hos. 4. 2. Psal. 116. *Note.*

tise

tise I have set downe, or in some other, tending to the same effect. Part 1.

The third Exercise.

Imployment in our Calling.

AFter Prayer ended, betake thy selfe to thine ordinary Calling and Vocation, or doe that whereunto thy ordinary business calleth thee; and see that thy familie doe the like: remember that thou must give account for the time idlely spent; and yet in thy labour take heede that thou doe not mind thine owne profit in such wise as that thou coole any grace thereby, or quench holy affections in thee. Gen. 3. 19. Eph. 4. 28. 2 Thes. 3. 6. 10.

Rules

Part 1.

Rules for the behaving of thy ſelfe *Chriſtian-like* in imployment about thy *worldly*, buſineſſe, and enjoying the benefit of the ſame.

1. KEepe a narrow watch over thy heart, words, and deeds continually; and ſee that thy time be not idlely, carelesly, or unprofitably ſpent. Follow thine owne buſineſſe, ſhun medling in other mens matters: bee not a Tale-bearer, nor a Tale-receiver: deale juſtly and uprightly with all men, let thy converſation, be without covetouſneſſe, and without prodigality: ſerve the Lord in ſingleneſſe of heart: be doing good, and abſtaine from all appearance of evill.

How

Part 1.

How to behave your ſelfe in Company.

II.

IN all companies, whether it be of thine owne Family or Strangers; be they ſuperiors, equals, or thy inferiours, have a ſpeciall regard ſo to carry the ſelfe, as to be harmeleſſe and free from giving any evill example, either by word or deed, but carefully mark and ſhun the occaſion thereof and provocations thereunto; which will bring thee much peace and content.

Pro.29.5. Col.3.12 Iude 20. Iam.3.6.2 Heb.10.

How to behave thy ſelfe in ſolitarineſſe.

III.

WHEN thou art free from company and in ſolitarineſſe alone by thy ſelfe, have a care that thou do not ſpend that time ill; (that is) that in thy behaviour thou attempt none evill and unlawfull thing, and that thy thoughts be not ranging or wandering, but keepe within compaſſe,

2 Tim. 6. Eph 5.18 Mat.13.8 Pſa.19.14

Part 1.

passe, for if thy thoughts bee not taken up with good, they will bee with evill. Be frequent at such time in Divine Meditations, and Soliloquies unto God, redeeming the time to the best use that thou canst.

How to use prosperity.

Ier. 9.23. Luk. 6.29 1 Ti. 4.8. Iosh. 15.9 Psal. 3.2. *Note.*

IF thou bee in prosperity, and hast store of this worlds good, bee circumspect and wary that thou doest neither swell and bee insolent, neither idlely nor loosely abuse the same to carnall liberty, but use them soberly, and to the good of Gods Children, and bee so much the more fruitfull in good workes, by how much the more thou hast received them.

Psal. 5.7. Iam. 1.2. 1 Pet. 1.6.

If thou bee in misery, affliction or calamity, fret not, neither be impatient in them but receive it meekely, and make good use thereof.

The

The fourth Exercise.
Giving thinkes both before and after meales.

WHen thou addreſſeſt thy ſelfe to Dinner or Supper; or when thou receiveſt any good bleſſing at the hands of God, remember that thou be ſtill thankefull unto him. Put not a morſell of any thing into thy mouth in thy meale, before thou haſt deſired *Gods* bleſſing upon it; and after that thou haſt received it, and fed thy ſelfe with it, forget not to returne thankeſgiving unto the Lord for it; and thinke not this ſufficient if thou thy ſelf performe this duty, but have a care to cauſe thy Children thy ſervants, and all thy family to doe the ſame.

Ephes 5.
Heb. 13.
Pſal. 103.

The

Part 1.

Gen.18.8 9. 2 Tim.3. 15. Col.3.16. Psa.55.17 Dan.6.10

The fifth Exercise.

Evening Exercise of Reading, Catechising, Singing, &c.

IN the Evening, when thou makest an end of thy bodily worke, be not thou unmindfull to separate some time for the putting in practice of the exercises of religion in thy Family. Cause thine House-hold to come together, then either reade thy selfe, or cause some of thy Family to read something, either out of the Bible, or out of some godly book, expounding the same. Examine thy Family in that which they have read, catechize them in the principalls of Religion, sing Psalmes together with them to Gods glory: So shalt thou finde the Evening thus spent in this kinde of exercise, will bring much more joy and comfort to thine heart, than spending of the evening in cards, dice and other kinde of gaming wherein worldlings do take their felicity.

The

The ſixth Exerciſe.
Evening Prayer.

AS thou beganneſt the day, ſo end it with prayer: cauſe thy Family to come together meekly upon your knees, let hearty prayer be made unto Almighty *God*: And ſuffer none of any underſtanding in thy Family to go to their beds (unleſſe ſickneſſe, or ſome other extraordinary neceſſity move them to it) before this exerciſe be performed.

The ſeventh Exerciſe.
Meditations in bed.

IN thy bed before thou fall aſleepe, looke back unto the former workes of the day; call thy ſoule to a ſcrutinie, to give up an account how thou haſt ſpent the day, how thou haſt paſt it over; and how farre thou haſt walked with GOD, and wherein (as thou art able to remember) thou haſt offended, and then

Ioh. 5. 14.
Eph. 4. 26
Heb. 3. 12
Iob 1. 5.

Part. 1.

then craving pardon for those sinnes whereunto thou art privie, and entring into a resolution (as much as possibly thou maist) for the time to come, to abandon and forsake them. Commit thy self, both body and soule into the hands of God, who after these Exercises thus spent, will give unto thee an holy sanctified rest ad sleepe: for he is a faithfull keeper.

Wisedome shall commune with thee when thou wakest, and guide thee when thou walkest

Sabbath

Part 1.

Sabbath Exerciſes: or a ſhort direction how that day may be beſt *ſanctified* and kept *holy.*

The firſt Exerciſe.

Early ſanctifying the Sabbath day.

AS every day a true Chriſtian ſo ſoone as hee is waking ſhould awake with God: ſo eſpecially upon this day, which the Lord commandeth ſo ſtraightly to be kept holy unto himſelfe: and therefore upon a Sabbath day, early thou muſt awake with God, and ſeperate thine affections from all earthly things; and thou muſt have a care to be ſtirring ſomewhat more betimes upon this day, than upon the other dayes; that ſo thou maiſt begin to keepe it holy even at the very begin-

Pſal. 9. 2. Act. 10. 27

Part. 1.

beginning of the day: for Satan and our owne depraved corruptions will be exceeding busie then to hinder us.

The second Exercise.

Private Prayers.

BEing risen, assemble thy Family together, jointly upon your knee, with humble and sincere devotion make your prayers unto him, humbly thanking his divine Majestie for all his benefits, particularly for his protection over you the night past, desiring pardon of our sins, &c. And craving his assistance to direct you for the better keeping of the Sabbath holy.

The third Exercise.

Private exercise before the publike meeting.

THe time before the publike exercise, spend with thy Family in reading, catechizing, singing

ging of Psalmes, and preparing thy selfe and them againe to the publique exercise. Part 1.

The fourth Exercise
Timely comming to Church.

WHen the time is come for the publique assembly to meete together at the publique exercise, see that both thy selfe and those which doe belong unto thee, assemble timely there to be with the formost, that so thou be not wanting at any part of the Exercise, performed there by the assembly being there assembled, learne demeane thy selfe after this manner, Acts 10.3 Pre. 8. Psal. 110.

Reverence in behaviour in the Church, and at entring into it.

1 When thou art entring into the house of God, into the Church, the place of publique meeting, *looke unto both thy feet* (saith *Salomon*) that is, considering whither thou art going, and what *Note.* Eccl. 4.17

Part 1. what to doe, for the place thou art going into is Gods house; there thou goest to heare God speking unto thee by his Minister; and also to speake unto him by prayer. And therefore looke that thou come thither with a zealous, and godly preparation; without which it is unlikely wee shall profit any thing by the word.

Esai 6. 9. Gen. 28.

2 When thou art thither come, if the publike exercise be not yet begun, then as soon as thou commest into thy seat, fall down upon thy knees, and make this, or some such like oratorie Meditation.

A Prayer to be said before the publike Exercise begin.

O Most mighty and eternall God, before whose presence together with the rest of this Congregation, I vile and sinfull wretch, at this time do present my self to hear thy holy Words, & to offer up the sacrifice of Prayer and thanksgiving

unto thee: blesse (I beseach thee) this our meeting, sanctifie and prepare my heart, that it may be apt and fit for this exercise which now we have in hand: inflame my heart with zeale, and teach me how to pray: open mine eares, that I may heare, and mine heart, that I may understand that which shall at this time out of thy holy word be taught unto me. Take from me all wandring and by thoughts; and grant that now and ever, I may hear thy word effectually, and pray unto thee sincerely, through Jesus Christ.

How to pray in the Church.

THis preparation made, and the publike exercises beginning, in the publike Prayer of the assembly, be not rash with thy mouth to utter a thing before *God*; for *God* is in the Heaven and thou art on earth, therefore let thy words be few, thinke not that thy mumbling over a few

Eccles. 5.

Part 1.

few prayers doth merit at Gods hand; or that thou shalt bee heard for thy much babling; but let thy prayer come from thine heart. When the Minister prayeth in the behalfe of the whole Congregation, let thine heart joyne with him. Oft times stirre up thy selfe in prayer, and rouze thy selfe up from thy naturall dulnesse and backwardnesse in this kind, by inward sighes and groanes; and take heede that thy heart bee not tossed about with vaine immaginations and fantisies when thou shouldest lift up pure hands and heart (as the Apostle speaketh) unto God. The like observe in singing of Psalmes which is a kind of prayer.

How to carry our selves in Sermon-time.

WHen after publique prayer in time of Sermon, when the word of God is preached before thee, remember the counsell of the

the Wiſe-man, *Be neare to heare*; that is, bee attentive, hearken with reverence to that which ſhall be delivered. Which that thou mayeſt the better doe, obſerve theſe directons: have thine eyes fixed moſt commonly on the Preacher, that ſo thou mayſt keep it and thy thoughts from idle wandring: marke the Text, obſerve the diviſion; marke how every point is handled: quote the places of Scripture which he alledgeth for his Doctrines proofe, fold downe a leafe in your Bible from whence the place is recited, that ſo at your leaſure after your returne from the Church, you may examine it: apply that which is ſpoken to thy ſelfe; and endeavour to be bettered by it. Continue in thy attentive hearing, without wearineſſe, from the beginning unto the end of the Sermon, and ſee that thou depart not (unleſſe infirmity of health, or ſome

Part. 1.

Part 1.

other very neceſſary occaſion call thee away) before with the reſt of the Congregation, by after prayer and ſinging of Pſalmes thou haſt rendred thanks for the comfort and inſtruction which thou haſt received.

The 6. Exerciſe. How to behave our ſelves after our departure from Church.

AFter thy returne from Church, revive thy memory with a briefe repetition in thy minde of that which thou haſt heard before thy ſitting down to dinner: and then with thankſgiving receiving the bleſſings of God to thy bodily comfort, be mindfull to ſeaſon the ſame with good and godly talke to the glory of God, the comfort of thy ſoule, and the edification of thoſe which are about thee.

The 7. Exerciſe. Mixt exerciſes to be done between publike exerciſes.

BEtween the publike exerciſes, as alſo when both of them are finiſhed, uſe meditation and conference

Part 1.

ference about heavenly things; assemble thy Family together, conferre with them what they have learned at the Sermon? instruct and catechize them, read, or cause to be read somewhat of the Bible, or some other godly booke unto them: Sing psalmes together with them, and keepe them in from idle and vaine exercises.

And withall remember upon this day especially, the workes of mercy: as God hath blessed thee with earthly things, so remember to helpe the poore, and those which are in misery. If any of thy neighbours be sicke, visit them: if any bee at jarre, endeavour, as much as in thee lieth, to be a make-peace between them; seeing that our Saviour saith, *Blessed are the mercifull, for they shall receive mercy.*

And so with godly Christian exercises, conferring, reading, and singing of Psalmes, with pri-

Part 1.

vate Prayer alſo, and calling thy ſelfe to account how that day hath beene ſpent, continue the reſidue of the day; that ſo after an holy keeping of the *Lords day*, the Lord may give thee an holy and quiet reſt: and proſper thee the better the week following: yea, the whole reſidue ſo thy life.

For the Sacrements.

How to uſe the Sacrament.

AS concerning the Sacraments; when the Sacrament of Baptiſme is to be adminiſtred haſte not forth of the Church (as many doe (but continue thy preſence, that there thou maieſt aright (unto thy comfort) conſider with thy ſelfe thine owne receiving heretofore into the viſible body of Chriſts Church and congregation, as alſo that thou mayeſt offer prayer unto God for the infant which is to be baptized, like as others did heretofore for thee. And for the Sacrament of the Supper of the

the Lord, ſo prepare thy ſelfe according to the direction in the Catechiſme, as to be ready to receive it (if it may be) even ſo often as thou ſhalt perceive it to be adminiſtred. And when thou approcheſt to the Table of the Lord, to receive it, come with all reverence; and let thy heart be rapt with a heavenly meditation: when thou ſeeſt the Bread and Wine delivered, let thine heart within thee meditate ſo zealouſly and fervently upon the paſſion of our bleſſed Lord and Saviour for thy redemption; as if with thine owne eyes thou didſt then behold his body nailed to the Croſſe, and his precious bloud ſhed for thy ſake: let this and ſuch like meditations, enter into thy mind, and be not found unthankfull. Part 1.

Rules as concerning reading.

IN reading, firſt, take heede what bookes thou doſt reade, that they be not lewd and wan-

Part 1. con, nor needleſſe & unprofitable, nor favouring of *Popiſh* ſuperſtition: but either the holy Scriptures, or other godly Authors.

2 In reading of the Scriptures reade not here and there a Chapter, except upon ſome good occaſion, but the Bible in order throughout, and that as oft as thou canſt, ſo that by little and little thou maiſt be acquainted with the whole courſe and hiſtory of the Bible.

3 In reading of other bookes, reade not here a leafe of one, or a leafe of another, or a chapter of another (as idle readers uſe to do for *novelty* ſake) but make choiſe of one or two ſound bookes, which read and read againe for confirming of thy memory, and direction of thy practice.

4 Before reading pray unto *God* to bleſſe thee in that action.

5 In reading, ſettle thy ſelfe to doe it with attention.

6 After reading, apply it to thy

thy ſelfe, for thy inſtruction, in thy practiſe and imitation.

A Prayer to be uſed before Reading.

O *Lord*, whoſe word is a two-edged ſword to cut downe all things that ſhall riſe up againſt the ſame; bleſſe me I beſeech thee in the reading of this thy holy & heavenly word, prepare me with reverence to read it; enlighten my underſtanding to underſtand it; work in me true obedience to ſubmit my ſelf unto it; that I may lay it up in the cloſet of my heart, and bring it forth in my life and converſation, through *Jeſ. Chriſt*.

This prayer is to be made before reading of the *Bible*: which holy *book* of *God* (beſide other private reading of it) it ſhal be very good if thou read it after this manner, in thy houſe before thy Family; one Chapter in the Morning, another at Meales, another in the Evening before Prayer: beginning at the beginning of the Bible and continuing to the end.

Part 1.

Of ſinging of Pſalmes.

How to carry our ſelves in ſinging of Pſalmes.

OFten ſing unto the *Lord* and to thy ſoules comfort, in Pſalmes and Hymnes and ſpirituall Songs: behave thy ſelfe reverently in that action, bare-headed, and with due reverence, as in the preſence of the Lord: remember to ſing *Davids* Pſalms with *Davids* ſpirit; ſing with ſpirit, and ſing with underſtanding; regard that more then the tune. All the Pſalmes be very good and comfortable, yet more eſpecially thou mayeſt uſe this choiſe.

SING.

In the Morning, Pſal. 3.5.19.
In the Evening. Pſal. 4.92.
In the time of heavinſſe, Pſal. 6 31. 51.91.

After Benefits.

{Publike, } *Pſa.* 80.90.137.
{Private, } *Pſal.* 28.126.

Commonly, at all times.

Pſal. 12.15.18.23.25.26.30.34.46. 47.67.80.84.100.101.103.116. 119.146.&c.

Part 1.

A Thankſgiving before meat.

O Lord our God and heavenly Father, which of thy unſpeakable mercy towards us, haſt provided meat and drink for the nouriſhment of our weake bodies: Give us grace to uſe them reverently as from thy hands with thankefull hearts; let thy bleſſing reſt upon theſe thy good creatures, to our comfort and ſuſtentation; and grant we humbly beſeech thee, good Lord, that as we do hunger and thirſt for this food of our bodies, ſo our ſouls may earneſtly long after the food of eternall life, through Jeſus Chriſt our Lord.

A Thankſgiving after meat.

TO thee, O Lord God, which haſt created, redeemed, continually preſerued and at this time fed us, be aſcribed all honor, glory, power, might, & dominion, now and euermore. O Lord, do thou preſerue thy Church vniuerſall, this Church in which we liue, the King's Majeſty, and the Realm; grant thy Goſpel a free paſſage: finiſh ſoon theſe dayes of ſin, and bring us to euerlaſting peace, through thy Son our Lord and Savior Ieſus Chriſt. Whether you eat or drinke, or whatſoeuer you do, do all to the glory of God.

Part 1.

A prayer for morning.

Lord prepare our hearts to pray.

O Most mercifull and eternall GOD, who art the Creator, Guider, Governor, & Preſerver of all things both in heaven & earth; vouchſafe we humbly beſeech thee, to look down with the eyes of pity & compaſſion upon us miſerable & wretched ſinners, who at this time are proſtrate here before thee, to offer up this our morning ſacrifice of prayer and thanksgiving unto thee. And although we be unworthy, by reaſon of our manifold tranſgreſſions, to preſent our ſelves before thee yet we humbly beſeech thee for thy Son Chriſt Ieſus our bleſſed Lord and Saviours ſake, to accept of us, & grant theſe our prayers and petitions, which we doe make to thee.

We render unto thee Lord, moſt mighty and moſt mercifull, humble and harty thankes for all thy bleſſings and thy benefits from time to time beſtowed upon us, for our election, creation, redemption, juſtifi-

cation,

Part 1.

cation, vocation, that meaſure of ſanctification in this life, & the aſſured hope of glorification in the life to come: As alſo for our health, wealth, peace, and proſperity: for the free paſſage of thy glorious Goſpell; for ſparing us thus long and giving us ſo large a time of repentance; as alſo for all other thy benefits, whenſoever, or howſoever beſtowed upon us. We give thee humble and hearty thankes, more particularly for thy gracious protection of us this night-paſt, & delivering us from al the perils & dangers of the ſame. And ſeeing thou haſt brought us to the beginning of this preſent day, we humbly beſeech thee Lord to protect and keepe us in the ſame; watch over us with thy providence; ſhelter, and defend us from the aſſaults of the World, the fleſh and the Devill, keepe us from all ſinne eſpecially from thoſe ſinnes whereto by nature we are moſt addicted: make us ſorrowful for our ſins paſt, & ſeal unto our hearts we humbly beſeech

Part 1.

beſeech thee, full aſſurance of the forgivenes of them in thy Son our Saviour Jeſus Chriſt, increaſe our faith, our zeal, and our knowledge, and make us daily more & more to increaſe in piety and true holineſſe: ſet a watch, O Lord, before the door of our hearts, that they think not; before the door of our lips, that they ſpeak not; before all the parts of our body, that they do not any thing which is amiſſe or may breed offence. Bleſſe us alſo, we beſeech thee in our calling wherein thou haſt ſet us: proſper that which thou haſt given unto us, and which in thy fear we ſet our hands unto. Stir us up to imploy our ſelves faithfully, religiouſly, and induſtriouſly in our calling. Give us all things needfull for this preſent life; and grant that we may ſo paſſe through things temporall, that our affections by them may not be withdrawn from things eternall.

Neither do we pray for our ſelves alone, but for thy whole Church, &

every

Part 1.

every particular member thereof. Comfort them O LORD, that are comfortleſſe, ſtrengthen the weak, uphold them that ſtand, raiſe up them that are fallen; ſend help, comfort, and conſolation in thy good time, to all thy children that are in need, miſery, ſickneſs, trouble, or adverſity. Bleſſe this Church and Common-wealth wherein we live. Enter not into judgement with the great & crying ſins of the land, but firſt remove from us our ſins, and then take away thy hevy judgments which either already are fallen upon us, or ſhortly we muſt needs fear that they will befall us. Give thy Goſpel a free paſſage daily more and more, convert, or elſ confound thoſe which repine and hinder the propagation of the ſame. Reforme thoſe things which are amiſſe, and grant that thy glorious Majeſty may be exalted in this Nation evermore in ſincere, pure, and holy worſhip; pour down al thy bleſſings both ſpiritnal and temporall upon our dread Soveraign

Part 1.

veraign Lord the King, the Queen the Prince and Princesse, & all the royall issue, grant them a long, happy, prosperous, & religious life here in this world, and in the world to come, life everlasting. Blesse (good Lord) with all blessings, the Nobility of this Land, the Magistrecy, Gentry, and Communalty of the same: Be mercifull unto all those whom thou hast made neere and deare unto us: Blesse, O Lord, the Reverend Bishops, and all the Clergy: Send forth painfull Labourers into thy Harvest, and blesse those whom thou hast already sent: particularly, good Lord in mercy behold thy servant whom thou hast ordained to break the bread of life unto us; give to him, O Lord, the doore of utterance, let thy blessing rest upon his labour; assist him in his Meditations and in his Studies, that both by life and Doctrine he may be a guide unto us in the way which leadeth to eternall life. These things and all other which thou

Part 1.

thou knowest meet & riquisite for us, for thy whole Church, and every particular member therof; we humbly crave at thy hands in the name of thy Son our Lord and Saviour Iesus Christ, concluding these our petitions with that forme of prayer which he Himselfe hath taught us, saying, Our Father, &c.

A Prayer for Evening.

O Eternall GOD and in Christ Iesus our loving and merciful Father; we poore, wretched & miserable sinners, do prostrate our selves before thy Divine Majesty, humble acknowledging, & from the bottome of our hearts confessing our manifold sinnes and wickednesse, which from time to time we have committed against thee. O Lord we have sinned, we have sinned, our sins are more in number then the sands of the sea, or the haires of our heads, neither doe wee know whither to flie for comfort and helpe against the same,

Part 1.

ſame, but only by appealing from thy juſtice to thy mercy. To thee therefore doe we come, in the Name and mediation of our Lord and Saviour Ieſus Chriſt, humbly beſeeching thee for his ſake to pardon and forgive us all our ſinnes, whether they be ſins of Omiſſion, or ſinnes of Commiſſion; ſinnes of ignorance, or ſinnes of wilfulneſſe: whether in thought, word, or deed, committed againſt thy divine Majeſty. O Lord throw them out of thy remembrance, that they may never riſe up in judgment againſt us to condemne us, and grant unto us we beſeech thee, the aſſiſtance of thy holy Spirit, that wee may make a better conſcience of our wayes, and walke more zealouſly and ſincerely before thee then heretofore we have done. O make us heartily ſorry as becommeth thy children, for that we have done to thee ſo mercifull and loving Father. Frame

us

us daily, and fashion us to the likenesse of thy well beloved Son Christ Iesus our Lord and Saviour, that in knowledge and true holinesse we may glorifie thee before the world, and by the fruits of piety and righteousnesse may be assured and certaine of thy spirit, and of the love wherewithall thou lovest us. Worke in us a certaine faith, and an assured hope of thy promises, and feare of thy Majesty; a perfect hatred and detestation of all sin and wickednesse: worke in us sincere love towards thy children, and amongst our selves patience, knowledge, vertue, love, compassion, with all other graces of thy kingdome, that in all our behaviour, thou our good God, maist be glorified by us, and in us.

Stirre up, O Lord our dull and sluggish nature, to call upon thee continually. Frame us wholly unto thy will, and make us to be con-

Part 1.

content in what eſtate ſoever it ſhall pleaſe thee to ſet us; that ſo we living here in this world in thy fear, and dying in thy favour, in the end may attain to a joyfull reſurrection unto eternall life.

In the mean while good Father be mercifull unto us in the things of this life, even ſo farre forth as thou ſhalt ſee it moſt meet and requiſite for us. Grant us if it be thy bleſſed will, the continuance of the bleſſings of Health, peace, and maintenance, and together with them we beſeech thee, let us have thy holy ſpirit to inſtruct us in the true and lawfull uſe of them, that we may more earneſtly & ſeriouſly labour in our places and callings wherein thou haſt ſet us, to the promoting and increaſe of thy kingdome, and to the benefit and comfort of thy children. Be mercifull, *good Lord*, unto thy Church univerſall, ſcattered abroad upon the face of the whole earth, ſend help and com-

fort

fort to all our brethren whereſoever, which are in need, affliction, or miſery: beate downe the rage and fury of Antichriſt, and his kingdome, and daily more and more increaſe the number of thy faithfull flock.

And foraſmuch as it hath pleaſed thee, in mercy above all other Nations of the earth, to power downe the ſweete ſtreame of thy bleſſings upon this little Iland in which we live, by promoting of thy Goſpel, and overthrowing of Idolatry; we beſeech thee to continue it towards the ſame, and to eſtabliſh in this thy Church a pure, perfect, & ſincere regiment thereof, that in the ſame thy moſt glorious Majeſty may be exalted in ſincere, pure, and holy worſhip, and that this thy Church may flouriſh and encreaſe, being through thy ſafe protection, ayded, ſupported and miraculouſly defended. Guide and rule, wee beſeech thee, with thy holy

Spirit

Part 1.

Spirit, every part and member thereof; especially thy gracious Servant our dread Soveraigne Lord and King: grant unto him, O Lord, a pure and prefect zeale above all things to promote thy glory; give unto him the spirit of wisdom, discretion, and government, that with all equity and justice, he may see this whole Realme peaceably & quietly governed: Deliver him, O Lord, as hitherto most wonderfully thou hast done, from all forraine and homebred traitors; and grant unto him if it be thy will, a long and quiet raigne over us, to the benefit of the Church, & the advancement of thy glory. Blesse also we beseech thee, with abundance of blessings, both spirituall and temporall, the yong Prince, with the rest of the King and Queenes royall Issue, and make them worthy instruments of thy glory when time and occasion shall serve thereunto. Blesse, O Lord

Lord, the reverend Biſhops, and all the Clergy of this Land; the Nopility, the Gentry, the Communalty, all the States of the Land: comfort all them that be comfortleſſe, and remove thy heavy judgments from thoſe places on which they are fallen. Laſtly, for our ſelves we become againe humble petitioners unto thy divine Majeſty. Bleſſe us, O Lord, and this whole family with thy grace and peace: make us thankefull for all thy bleſſings from time to time beſtowed upon us: forgive us the ſins which this day paſt we have committed againſt thy divine Majeſtie. And as thou haſt brought us to the beginning of this night, ſo protect, giude and defend us we beſeech thee in the ſame. Deliver us, and all that doth belong unto us, from fire, robbery, or any other perill or danger which this night may befal us: give unto our bodies reſt and ſleepe, that they may

Part 1.

Part 1.

may be the better enabled to undergoe thoſe places and callings wherein thou haſt ſet us: watch over us over our ſoules & keepe them from all ſinne and uncleanneſſe, from all evil motions, idle fantaſies, vain dreames, and ſiniſter imaginations, and prepare us daily more and more againſt the comming of thy Son Chriſt Ieſus. And now, O Lord, we have commended our ſuits unto thee, our underſtanding is weake, our memory is fraile, and we are not worthy to pray unto thee: more unworthy to receive the things we pray for: and therefore wee commend our ſelves and our prayers unto thee, in the name and mediation of thy Sonne our Saviour, humbly begging and craving all things elſe needfull for us, in that forme of Prayer, which he hath taught us ſaying, *Our Father which art in Heaven*, &c.

FINIS.

By *George Webbe.*

A GARDEN OF *SPIRITVALL* FLOWERS.

II. PART.

Yeelding a ſweet ſmelling ſavour in the noſtrils of each ttue-hearted CHRISTIAN.



LONDON:
Printed by *T. B.*, for *John Wright*, dwelling in the *Old-Bailey*. 1643.

A GARDEN of SPIRITVALL FLOWERS.

A Three-fold Alphabet *of* Rules *concerning Christian Practice.*

A Wake with *GOD* in the Morning, and before al things give *him* your firſt fruits and calves of your lippes: Firſt, in confeſſion of ſinnes: Secondly, Petition of neceſſaries for body and ſoule: Thirdly, thankefulneſſe for mercy, eſpecially your

Part II

late preservation, rest and protection of you and yours.

Ioſh. 24. 15.

2 Account it not enough that your ſelfe ſerve God, unleſſe you ſee all in your charge doe the ſame.

Gen. 1. 8. 14. & 8. 19

3 Arme your ſelfe againſt whatſoever the day may bring forth, and upon all occaſions thinke on your happy redemption, with much thankfulneſſe for ſo happy conjunction of juſtice and mercy.

B

1 BEware of occaſions of ſinne, and wiſely inure your ſelfe in ſubduing the leaſt, that at length the greater may be foiled.

1 Sam. 10. 16.

2 Beleeve all that God ſpeaketh to you out of his word, but not all that man telleth you: nor tell to another all that you heare; but onely the truth, and that neither all, nor alwayes.

1 Sam. 1. 1

3 Before you doe take in hand any thing, counſell with Gods word

word if it be lawfull, and then performe it with prayer, that it may be as ſucceſſefull as lawfull. Part II

C

1 CAreſully ſet your ſelfe in GODS preſence all the day long, that ſetting him at your right-hand, you may not fall.

2 Carry your ſelfe unto all, as the weake may be wonne, the ſtrong comforted, and the wicked aſhamed. 1 Cor.10. 32.

3 Conſider the dignity of your ſoule, how beautifull it is to God and his Angels, ſo long as you keepe it unſpotted; that ſo you may cleanſe your hearts from the firſt motion of ſinnefull thoughts, as Luſt, Anger, Envie, Pride, Ambition, Covetouſneſſe; and the rather, becauſe the leaſt ſin deſerveth death. Mat.15.18

D

1 DAily, Morning and Evening at leſt, ſolemnly on your knees make confeſſi-

Part II on, and requests, with thanksgiving: first, prepare your heart to seeke the Lord. In the Morning thinke that that day may be your last day: and when you goe to bed, you know not whether you shall rise, unlesse it be to judgement. It is safest therefore to use prayer as a key to open the Morning, and as a bar or lock, to shut in the Evening.

Gal.9.10. 2 Delight to do all the good you can to Gods children, and to receive all the good you can from them.

2 Cor.16. 3 Distrust not Gods providence in any matter, although you see the meanes wanting; neither when you have them let them be relyed on more than *God* himselfe, but let him be prayed unto for the prosperous use of them.

E

Ier.12.2. 1 EXercise your minde in meditating often on the great workes of God, as his creating

ating and governing of the world, his proſpering and puniſhing the wicked, his bleſſing and correcting his *children*, his preparing of unſpeakable joy for the one, and unutterable torment for the other. But eſpecially on the Sabbath, adde to theſe meditations the holy exerciſes of Prayer, Preaching, Sacraments, holy conference, and ſuch like.

2 Eſteeme of every one better than your ſelfe, and the more you excell another, bee ſo much the more humbled. Tom. 12. 16.

3 Examine your thoughts well whither they tend, before you fulfill your owne deſires: if you find them unprofitable, curious, vaine, or ſuch as you cannot yeeld a ſufficient reaſon to *God* or man for, kill them in the ſhell, let them not live or breath longer in you. Rom. 14. 23.

F

1 FEare God and keepe his Commandements:

Part II

for this is the whole duty of man.

Eccles. 12 23. Pro. 5. 8. & 6. 27. 28.

2 Fly and avoide places and persons infectious, wanton, idle, unthrifty and bad company, which are to the soule, as Poysoned and infected aire to the body.

Eccles. 1. 3.

3 Follow with faithfulnesse and diligence your owne businesse in the lawfull and particular calling wherein God hath placed you; onely be carefull in your earthly businesse to carry a heavenly mind.

G

1 GRow up daily in the practice of every commandement, and in the faith of every promise of GOD; seeing God would have thee planted in his house, thrive well, and bee more fruitfull in thy age. Hee that is not best at last, may feare whether ever hee were good.

2 Give no offence justly unto any man, whether within or without

without; for *woe to them by whom offences come.*

3 Grieve for nothing in the world ſo much as for your owne ſins, and in them for nothing ſo much as offending ſo loving a *God*, and that not onely in committingof evill, but alſo in omitting of good. 1 Cor.10. 32. Rom.7. 8.

H

1 HVmble your ſelf for your ſins, that the Lord may raiſe you up; for hee that judgeth himſelfe aright, ſhall never be judged of the Lord. 2 Cor.11. 31.

2 Honour all men in their places, but no man ſo much for his greatneſſe, as for his goodneſſe, and thus ſhall you imitate the Lord himſelfe, who accepteth not perſons; but in every nation accepteth him that feareth him. 1 Pet.2.17 Act.10.35

3 Have ſpeſciall care to avoide the ſinnes which you have found your ſelf moſt inclined unto, and which have in times paſt

Part II

moſt prevailed; for ſin is loath to be ſaid nay, and Satan ſeeketh re-entrie.

I.

1. IUſtifie Gods wiſdome in all his proceedings concerning your ſelfe and others, his power in ſuſtaining, his providence in maintaining, his juſtice in puniſhing, his love in correcting, his bounty in promiſing, his faithfulneſſe in performing, his grace in giving, his mercy in taking away, and in all things from the heart, bleſſe the name of the Lord.

2 In every company receive ſome good, and do ſome alſo to your power; leave no ill favour behinde you, neither do hurt by ſpeech, or ſilence, countenance or example. In your praiſe bee diſcreet, in ſaluting courteous, in admoniſhing brotherly; and wiſe in moving and entertaining ſpeech or conference.

3 It is fearefull to ſinne, but more to live in it, and therefore Pſal. 15. 3.

regiſter

regiſter all your ſinnes daily, bewaile them all times, pray for pardon of them, and ſtrength againſt them, contemne none, as counting it little, becauſe GOD hath condemned it, and Chriſt hath died for it: or elſe muſt you eternallie.

K

1 KNow God in Chriſt which is life everlaſting: kiſſe the Son of *God* leſt he be angry; and know your ſelfe to be a beleever, and that Chriſt is in you, and you in him. Iohn 17. 3.

2 Keepe, as your vowes with God, ſo your lawfull promiſes with men, for faith and truth muſt kiſſe each other in Chriſtian converſation. Pſal. 15. 4.

3 Keepe out wandring and worldly thoughts as much as poſſible may be, narrowly watching your heart, for ſuch as you ſuffer that to bee, ſuch will bee your words, deeds, and whole converſation. Pro. 4. 23.

Love

Part II

L

1 LOve all things for *Gods* ſake, and God onely for his own; and looke you make him your friend, whoſoever be your enemie for it: this you ſhall do, if as an obedient childe you live in the eye of your heavenly Father.

Lu. 24. 34. 2 Look upon the lives and behaviour of the wicked, to avoid them: of the godly to imitate them: upon the life and death of them both, as alſo your owne not farre off, to make you loath this world, and long after the life to come.

3 Let your meat, apparell and recreation be lawfull, needfull and moderate.

M

Deu. 28. 58. 1 MAke no mention of God, or any word or worke of his, but with feare and reverence, nor of any man but with loue and carefulneſſe, uſing his name as you would have him to uſe yours.

2 Mark

2 Marke other mens profiting in religion to provoke your ſelfe; their ſlips to make your ſelfe more wary; their riſings to bee thankefull to God for them.

3 Meditate often upon the foure laſt things, 1 death, 2 Judgment, 4 Heaven, 4 Hell.

N.

1 NEver make ſhew of more holines outwardly than inwardly you have in your heart, which God ſeeth, in which he deſireth truth: nor pleaſe your ſelfe with your unprofitableneſſe, unfitneſſe, or unwillingneſſe to good. Ro. 12. 11.

2 No man is owner, but ſteward of that hee hath: you muſt therefore impart of the bleſſings you have, to thoſe that ſtand in need, wiſely, heartily, and in due ſeaſon.

3 Note your owne ſpeciall corruptions, whether they grow ſtronger or weaker, and how your ſelfe can reſiſt them; if any aſſault

Part II

assault you more strongly, pray, and make the matter knowne to God. The best way for a woman solicited to folly, to be rid of the tempter, is to tell her husband.

O

Pro. 17. 15. & 10. 19.

1 OFten speak to the praise of God, never of your selfe. For other things, because many words want not iniquity, speake as few as you can, or rather none than unprofitable.

2 Open not your mouth to speake of other mens infirmities; especially behind them, nor before them, without griefe and sorrow.

3 Of every idle word account must be given, and much more of every wicked word, and therefore let your speech be gracious, powdred with salt, and tending to edification.

P

1 PRaise the Lord for every new benefit bestowed, and then by it promote his glory

glory, the Churches good, and your owne ſalvation, eſteeming of grace given, as ſpurres to godlineſſe, and pledges of eternall life. Part II

2 Prevent anger before it kindle, it is wiſdome to quench the firſt ſparke of fire before it begin to flame. Conſider, 1. The originall of anger, being pride or ſelfe-love: 2. The curſed fruit, by giving place to the Devill: 3. Gods patience: 4. Gods image in your brother: 5 Your own weakneſſe in the ſame kinde: 6. The wrong is not remeded by revenge, but enlarged, nor the wrong-doer amended but imitated.

3 Prepare your ſelfe for death, and pull out his ſting: 1. By bewailing ſinnes paſt: 2 Turning to God in time to come: 3 Purpoſing a new life. None can die ill, that hath had a care to live well. Perſwade your ſelfe if you live well, you ſhall dye well, but

Part II

if you die well, doubt not but you ſhall doe better.

Q

1. QViet your heart, and be ſtill under the correcting hand of *God*; 1 He doth it: 2 For your beſt: 3 Hee will moderate it: 4 Supplie ſtrength: 5 Seaſonably deliver out of it.

Mat. 5. 39. 2 Queſtion not whether others ſhould doe you good, or you them firſt; it is prayſe-worthy to bee firſt in well-doing: and if you doe good to your enimies, your reward is with *God*.

1 Theſ. 5. 19. 3 Quench not the ſpirit, nor ſuffer any godly motion ariſing in your heart, to paſſe away, but feed it with reading, meditation, prayer and practice.

R

Pſal. 1. 2. 1 READe daily ſomething of Gods booke, for the increaſe of knowledge and conſcience, and adde hereto meditation and prayer: for theſe three, ſaith *Luther*, make a Di-

vine

vine: all time thus ſpent is well redeemed. As for laſcivious and idle bookes, ſhun them as rocks. Part II

3 Rejoyce in the good you know by another, praiſe God for it, pray for the increaſe of it. But if you know any evill by any, mourne for it: and if you can, by brotherly admonition amend it.

3 Refraine your eares, eyes, mouth, and hands, from hearing ſeeing, ſpeaking, or performing any wicked and vaine thing, knowing that death often entreth in at the windowes. Iob. 31, 1.

S

1 STicke to God as well in adverſity as proſperitie, the one being as neceſſary as the other. If you want neceſſaries, humble your ſelfe for them: if you have them, be humble with them, and uſe them well, leſt you forfeit them. Iam. 1. 2.

2 Seeke reconciliation with your neighbour, freelie forgiving thoſe that have offended you, and earneſtlie Mat. 4. 23.

Part II

earneſtly deſiring to be forgiven of all that have beene offended by you.

Mat.23.16

3 Study to approve both your heart to God, and your life to Gods children in your particular calling, and eſpecially to ſuch as to whom *God* hath *joyned* you. As if a ſervant in obeying; if a maſter in ruling: if a husband in loving: if a wife in reverence: for a good conſcience, a good name, and good manners muſt goe together.

T

Heb.3.12

1 TAke heed of performing holy duties for faſhions ſake, or without feeling and profit: for this is hypocriſie nd prophaneneſſe.

Rom.1-2. 26.&1.19

2 Thankfullie requite, at leaſt with: 1. Ackowledgment: 2. heartie affection: 3. Prayer, the good you get by any man; for there is no member of the body but ſtandeth in neede of other mens gifts.

3 Thinke

3 Think it the greateſt worke in the world to dye well: which to doe, you muſt inure your ſelfe to dye before-hand: 1. By dying to your ſinnes: 2. Leaving the world in affection, before it actually leave you: 3. In your laſt leaving of it, do it willingly, yea joyfully, whenſoever, whereſoever, or howſoever God ſhall call you.

V.

1 VOw to God, and keepe it, eſpecially ſtrive in performing the ſolemne vow of your Baptiſme, and the covenant which you renew in the Lords Supper.

2 Variance and diſcord with men, will not ſtand with your peace with *God*. If you love *God*, you will love men alſo, for *Gods* Image, or elſe for his commandements ſake.

3 Vſe the world as not uſing it, and your proſperity and liberty to be better by them. That is not

Part II

not gained which is gotten with the losse of your soule: and then is the soule exchanged with an handfull of the world, when it is not gotten and held, 1. in Christ restoring it, 2. With Christ the chiefe gaine, 3. For Christ the Lord of it.

W

Psa.37.36

WAite upon the LORD and he will direct your way; become his servant, for this is the way to attain your truest liberty.

Ezek.9.4.

2 Weep with them that weepe, and fellow-feele the afflictions of the Brethren that are in the world. Christ in heaven accounteth the sufferings of his Saints his owne, and we his members upon earth must doe the same. Religion and mercy are well matched by God; and must not by man be divorced: as for the miseries & sins of the age wherein you live, mourne also for them and pray to God for remedie.

3 Wish

3 Wish not a long life so much as a good life. He hath lived long who hath lived well. A short life in grace setteth into the everlasting life of glory. Part II

Five Rowes of Precepts both for the inward and outward ordering of a CHRISTIAN LIFE.

The first Rowe, concerning our Thoughts.

1 THat I be carefull to keep a better watch over my thoughts, words or deeds than heretofore I have done, to do them more warily for Gods glory, mine owne comfort, and my brethrens benefit. 1 Cor. 6. 20.

2 That I may cleanse my heart from the very first motion of all sinfull

Part II

ſinfull thoughts; as of Luſt, Anger, Envie, Pride, Covetouſneſſe, Malice, Stubbornneſſe, Evill-ſuſpicion, knowing that the leaſt ſinne deſerves death, and doth deprive me of part of the comfort of my ſalvation.

3 That all my lawfull affections be moderate and without exceſſe, & greater alwayes upon heavenly things than on earthly.

4 That I fulfill not my minde in all things: for then I ſhall often ſin. I muſt therfore conſider whether that be lawfull which I doe deſire, and for the glory of *God*.

5 That I beſtow no more care or thought upon the world than I muſt needs, for the moderate maintaining of my ſelfe and thoſe that belong unto me, leſt my thoughts be too much diſtracted from heavenly things.

6 That I ſuffer not my minde to be occupied with unprofitable cares, or vaine meditations, for which I cannot give a ſufficient rea-

reaſon to GOD or man, if I were asked. Part II

7 That I thinke better of my brethren than of my ſelf: and the more I excell in any thing the more humble I be before God and man.

8 That I take ſome time every day to meditate upon the word of God, or ſome other good Bookes, and the rather for the miſeries of the time, and the iniquity of the age wherein I live and pray to *God* for remedy.

9 That I thinke often of the vanity of my life, upon my departure hence, daily looking for my Saviour in the clouds, and wiſhing rather a godly life than a long.

10 That I carefully meditate and remember every good thing that I heare, or learne, that I may readily practice it when time and occaſion ſhall ſerve.

The

Part II

The ſecond Rowe of Precepts, for our ſpeeches and words.

1 THat I remember, that ſuch as my ſpeech is, ſuch is my heart: for out of the abundance of the heart the mouth ſpeaketh. And that both my heart and mouth go together.

Col. 4. 6

2 That my ſpeech be gracious, to the edification, good and benefit of them with whom I ſpeake, and not to their evill or ſinning.

3 That my ſpeech be alwayes more and more joyful, earneſt and comfortable when I ſpeak of heavenlythings, than of earthly things and matters.

4 That I remember I ſhall anſwer for every idle word.

5 That multitude of words be often ſinfull: let me ſpeake therefore as few as I may; yea,

to

to be rather silent then to speake unprofitably.

6 That my words be no greater or any more then my matter deserveth, nor beare a shew of vice in mee, or of any excessive affection.

7 That as I beleeve not all things that are told me, so I tell not all I heare, but tell the truth only, though not alwayes. Luk.2.19

8 That I delight not to speake of other mens infirmities especially behinde their backes, and speaking before them with grief and wisdome.

9 That I speake not of GOD but with reverence, knowing that I am not worthy to take his name in my mouth. Rom.5.5.

10 That in praises I bee discreet, in salutations courteous, in admonitions brotherly. Gal.9.1.

Part II

The third row, concerning actions respecting God.

Psa.55. 17.

1 THat I use daily prayer to God every Morning, Noone, and Evening, that hee would guide me in my affaires, for his glory and mine owne comfort.

2 That I registeer up all my sins committed against him in every matter, and with griefe bewaile them at fit time, craving pardon for them, and strength against them.

Isa.2.2.

3 That every day something of Gods word be read and meditated on, that I may thereby increase in godlinesse.

4 That whatsoever I take in hand, I first take counsell at Gods word, whether it be lawfull or no, be it for my profit or pleasure, and then that I doe it with prayer, at lest in my heart.

5 That I give thankes to God for

for every benefit I receive, and then dedicate the same to the promoting of his glory, and the benefit of his Church.

6 That I sanctifie Gods Sabbath duly, in using the holy exercises of prayer, preaching, meditating, and receiving the Sacraments at their time. Exo. 20. 8

7 That any meanes that God hath appointed for any matter, be not more relied upon than God himselfe: but that he be prayed unto for the prosperous use of the meanes.

8 That I stick to God as well in adversity, as in prosperity, knowing the one to be as necessary for me as the other: yet let me pray for my necessaries, and be humble when I have them: that I use them well, that I lose them not. Psa. 65. 11.

9 That I marke my profiting in Religion, prepare my selfe to heare Gods word, attend when I am there, consider and medi-

Part II

ditate of it after my departure.

Psa.3.8. 10 That I love all things for Gods ſake, and God onely for his owne, that I make *God* my *friend*, and then nothing can be mine enemy, and covet in all things to ſerve God ſincerely.

The fourth row, reſpecting our Lives.

Exo.23.1 1 THat I refrain my eares from hearing, my eyes from ſeeing, my ſoule and body from fulfilling any vaine or wicked thing.

Eph.5.1. 6.1. 2 That my apparell, meat, and recreation be needfull, lawfull, and moderate.

3 That with all care I redeeme the time, knowing that I ſhall anſwer for every idle word.

4 That I be as ſorrowfull for the good deeds I have omited, as I am joyfull for the good deeds I have fulfilled.

5 That my eſpeciall ſinnes and corrupti-

corruptions be inquired into, and thought upon with grief, whether they are weakned in me, or remain ſtill in their owne ſtrength and whether I reſiſt them with more and more faithfulneſſe every day. Part II 1 Cor. 11. 28.

6 That I remember with humiliation all the good motions and actions God works in me, that they be pledges of my ſalvation, ſpurres to godlineſſe, and comforts againſt tentations.

7 That I ſuffer not my ſelf to be pleaſed with unprofitableneſſe, that is, with willingneſſe toward good.

8 That I follow my lawful calling ſo carefully for the good of GODS Church, or Commonwealth, as feeling my miſery by *Adam* I be humbled therby. Gen. 3. 29

9 That I take revenge of my ſelfe for my ſlippery ſinnes, or ſinning, beating downe my body than I ſinne not againe.

10 That I never make more

Part II Esa. 58. 56. shew of holineſſe outwardly, than I have inwaidly in heart.

The fifth row, concerning our actions towards others.

1 THat I remember that whatſoever I have which may be uſed toward others, God hath beſtowed the ſame upon me for others benefits.

Gen. 18. 17. 2 That I count it not ſufficient that I my ſelfe ſerve God only, but alſo that I cauſe all that are in my charge, by all meanes to doe the ſame.

3 That I conſider that I am but Gods ſteward in his benefits, he hath lent me; and therefore I ought to imploy them wiſely, to thoſe that need, heartily and intirely.

1 Cor. 10. 32, 33. 4 That I behave my ſelfe toward all ſo ſincerely, that I may winne the weake, comfort the ſtrong, and make aſhamed the wicked.

5 That as I receive good in any

Part II

any company, ſo I doe them ſome good to my power.

6 That when I know others to ſinne, I mourne for it, and amend it, if I may, by brotherly admonition. 1 Cor. 5. 2

7 That I rejoyce and prayſe the Lord for any good thing that hee ſendeth unto men, acknowledging it is for mine and other godlies ſake, through Chriſt, that God upholdeth the world.

8 That I ſtrive not whether they ſhould doe good to me, or I to them firſt, but that I benefit even mine owne enemies, knowing my reward is with God. 1 Theſ. 5. 15.

9 That I be carefull to uſe the good I can receive by any man, knowing I am but a member of the body, and ſtand in neede of other members. 10 That I carefully crave the prayers of other brethren, and their prayſes to God alſo for the gifts I have received, and ſo ſhall I feele my fellowſhip in the body more effectually. Rom. 16. 16. 30.

An *order* for the government of *Houſholders*, and their *Families*, according to the Word of GOD.

THE word of the Lord teacheth us, that it is not onely required of Maſters Parents and Houſholders that they themſelves have a care to live in the feare of *God*; but alſo they ought to ſee their whole Families doe the ſame. And that this charge is laid on them, note theſe places of Scripture following.

Exod. 13. 8.

Thou ſhalt ſhew thy Sonne in that day, &c.

Deut.

Deut. 4. 9.
Deut. 6. 7.
Deut. 11. 9.

Thou ſhalt rehearſe my will and Commandements to thy Children.

For as we are Maſters and Fathers in earth, and looke to be ſerved and obeyed: So I acknowledge for mine owne part, that I have a Father, and Maſter in Heaven; whoſe will I muſt obey in governing the people committed to my charge, according to his will. This did faithfull *Abraham* called *the father of the faithfull* (*Gen.* 18. 19.) whoſe example (by Gods aſſiſtance) I intend in ſome meaſure to follow, to ſhew my dutifull obedience, that the Lord may ſhew his mercy on me and mine as he promiſed and performed to *Abraham*: And therefore have taken this order for the government of my houſe as followeth.

For the Sabbath.

1 FIrſt, becauſe our GOD hath ſanctified one day to himſelfe, that is, the *Sabbath*; I ordaine and command that all my people ſhall repaire to the Church, accompanying me both fore-noon and after-noone, there to ſtay and abide during the exercise of the word of God read and preached, prayers and partaking of the Sacraments: and ſhall behave themſelves there reverently, as thoſe that come to appeare before *Gods* Majeſty.

None ſhall travell on the Sabbath without urgent neceſſity, nor abſent themſelves from the Church without good cauſe made knowne before to me.

None ſhall uſe at that day running to Reveis, haunting of Alehouſes, &c. But ſpend the time after the publike exercise of the Word, in ſuch godly manner, as God teacheth in his Word: as reading

Part II

reading the Scriptures, ſinging of Pſalmes, talking of his Commandements, and meditating of Gods creatures, to his glory.

Iam. 5.12
Deut. 6.7
Iſa. 58.13

Againe, ſeeing the Sabbath is the market-day, or day of preparing food for our ſoules, every one ſhall (being demanded) give an account of ſomething that he hath learned, as well in the Church of the Miniſter, as alſo in my private houſe, when I my ſelfe, or ſome other by mine appointment ſhall examine him, that I may know how hee hath ſpent the Sabbath and profited in knowledge.

2 SEcondly, I ordaine and take order that every morning there be a generall meeting of my ſervants, before they goe about their ordinary buſineſſe (all excuſes ſet apart) joyning themſelves together, and commending themſelves to God by faithfull and hearty prayer, and

Part II

and bleſſing without which our watching and labour is in vaine, as *David* noteth.

Alſo our reſt and ſleepe being a gift of God; for the obtaining whereof, I appoint in like manuer, that there ſhall be every evening the like aſſembling of all my people (worldly excuſes put apart) to beſtow together ſome convenient time in prayer, ſinging of Pſalmes, and reading the Scriptures, or ſome other godly matter.

3 THirdly, ſeeing the creatures of God are ſanctified unto us by the word of God and prayer, & that we ought not to receive them without giving thanks to God for them, as *Paul* teacheth; therefore I command that ſome one in the behalfe of the reſt both before and after meat, whenſoever they receive it, doe with all reverence praiſe God for the ſame, the reſidue yeelding conſent by their reverent ſilence. 4 Fourth-

Part II

4 FOurthly, concerning the common behaviour of my people every where; I ſtraitly forbid to ſweare in vaine, by the reverend name of God, or otherwiſe to uſe it vainly and unreverently: I utterly forbid all jeſting and ſcoffing at *Gods* moſt ſacred Word, his true Religion, the Preachers, and Profeſſors of the ſame, all curſing, lying, ſlandering, and filthy and uncleane talking: I utterly forbid all maintenance of Popery and ſuperſtition, and what elſe ſoever may offend the Majeſty of God.

If any offend againſt theſe, or any of theſe orders above mentioned, through weakeneſſe and not of malice, he ſhall be once gently admoniſhed. *Mat.*18.17. if he offend the ſecond time, to be more ſharpely reproved, 1 *Tim.*5.20. But if he offend the third time, he ſhall confeſſe his fault before the whole houſhold aſſembled together, ſhewing him-

Part II

himſelfe ſorrowfull for his fault, craving pardon of God and reconcile himſelf to the houſhold whom he hath offended.

But if there be any of my Family that obſtinately refuſe to beare this the Lords yoke, and to be ſubject to his ordinance, hee ſhall not continue in my houſe, but I learne of *David*, *Pſal.* 101. 6, 7. a man choſen after Gods owne heart, to drive ſuch wicked ones out of my houſe and ſight and ſeeke for ſuch as feare God, and will make ſuch my ſervants leſt entertaining and nouriſhing the wicked in my houſe, my negligence be puniſhed as was *Elies*, who being a houſholder and a Father, was ſaid to have honoured his children more than God, becauſe hee entertained them without puniſhment, he was deprived of both his Sonnes in one day, and himſelfe brake his neck, &c. 1 *Sam.* 2. 31. 1 *Sam.* 3. 13. 1 *Sam.* 4. 17, 18. And *Salomon* ſaith,

Part II

Pro. 3. 33.

saith, that *the curse of God is in the house where the wicked are, but he powreth his blessings upon the habitation of the righteous.*

Therefore I further adde, that such guests as repaire to my house, refusing to be subject to these Ordinances of the Almighty, and will not joyne with me and my people to serve the Lord, I refuse to be companion with such, or to receive them to be my guests (for such procure Gods wrath, as afore is said) but I will say with *David, Psal. 63. 119. Those shall be my companions that feare God, and keepe his Commandements:* and those shall be my guests, that be godly, just, and feare GOD. And as for the wicked and rebellious against the ordinance of God, seeing they are darknesse, with whom light hath no communion, and seeing they are as pitch, very likely to defile a man, I will say to such, as our Saviour said to the like, *Away from me*

ye

Part II

Pſal.119. 115. Heſt 4. 16. Ioſ.24.15. Act.10 1.

ye workers of iniquity- And with that godly houſe-keeper *David*, *Away from me ye wicked for I will keepe the Commandements of my God. I and my houſe will ſerve the Lord. I and my maids will ſerve the Lord*; Cornelius *with his houſhold feared God.*

A ſcore of wholeſome Precepts *or* Directions *for a* Chriſtian life.

1 ACcount not your ſelfe better then you are: for the more baſe you are in your owne conceit, the more glorious you are in the ſight of God; for God regardeth a lowly mind; as the poore Publican that did deny himſelfe, had more favour in the ſight of GOD, than the proud Phariſee that boaſted of himſelfe.

Speake not of GOD, but with reverence, knowing that we are not worthy to take his name

name in our mouth, much more we ought not to take it vainly.

5 Hold fast to God as well in prosperity as in adversity: for in adversity we come to *God*, but in prosperity we forget our selves often: Also if you be in adversity, despaire not but wait upon God for deliverance, and he will send it when there is no hope of it, to the glory of his owne Name, and for the good of his children, as *Daniel* was delivered from the Lyons.

4 Buy and redeeme the time past with repentance, looke to the time present with diligence and to the time to come with providence.

5 Let no malice make you to reveale that, which friendship bound you once to conceale.

9 In praising be discreet, in saluting, courteous, and admonishing brotherly, not hastily, and angerly.

7 Read something of Gods word

Part II

word daily, and doe not onely count it ſufficient that you ſerve God truly your ſelf, but alſo look that all your charge and houſhold doe the ſame truely.

8 Whatſoever bleſſings wee crave of God, aske them in the name of Chriſt: *for no man commeth to the Father but by me,* ſaith Chriſt.

Ioh. 14. 6.

9 Whatſoever you take in hand, before you doe it, ask counſell of God whether it be lawfull and then doe it with peace of heart, if it be lawfull.

10 Looke that meate, apparell and recreation be needfull, and lawfull, and moderate.

11 Take heede of preſumptuous ſinnes; for though many preſume that God is a God of mercy; yea, though he be a God of mercy to the penitent, yet he is a God of juſtice alſo.

12 Forſake the world, and flie to God: for it is impoſſible that a man loving the world, ſhould have

Part II

have any comfort of *God* for the love of the world is enmity with *God*: beſides, keep not any thing of the world to you that may draw you from God, for God will not have part of the man, but the whole man.

13 Be alwayes armed againſt temptation, for thoſe that belong to Chriſt, muſt looke for temptations alwayes: and thinke not if that you have overcome any temptation, once or twice, or often, that then you are freed: for Chriſt was tempted often, ſo were the Apoſtles, they had one time Peace, and then perſecution; and then Peace, and after Perſecution, ſo alwayes an entercourſe; and when they were in peace they made ready to be armed for temptation, knowing that they ſhould have temptation: therefore this life is called a *Chriſtian warfare*.

14 Beſides, if ye are tempted and tried, it ſheweth manifeſtly that

Part II

that yee belong to *God*; for *God ſcourgeth everyſonne that he receiveth*: Beſides thoſe that have no temptation or triall, it ſheweth manifeſtly they belong to the divell; for what need hath hee to tempt them whom hee hath already in bondage.

15 Endeavour to flye from all ſinnes in generall, and theu God will accept your endeavours, though weake and imperfect, through the perfection of *Chriſt*; and ſticke to no darling ſin; for the divell can as well hold a man in ſubjection by one ſin, as by all ſinnes.

16 Let the words that you ſpeake proceede from the good ſpirit, and not from the fleſh; for if they do, *God* abhorreth them.

17 As God doth abound in mercy and goodneſſe towards you, ſo be you enlarged to him in obedience.

18 When ye are tempted at any time by the Divell or his miniſters

niſters, be ſure to have the word of God to anſwer him: for the word is compared to a *two edged ſword*, that doth not only defend us, but alſo offend our enemies.

19 Chriſt, he uſed Scripturs to repell the divell, hee could have driven the divell away with the breath of his noſtrils but he did anſwer him with Scripture, to ſhew us an example, that if we were tempted at any time, wee ſhould with Scripturs repell him. And that every one may know them the better, they muſt reade them often, uſe conference & marking the true meaning of the words, and conferring one place of Scripture with another, and praying to God for to give them the bleſſing of underſtanding it truly, and the like.

20 Follow your betters, obſerve and mark the wiſe, accompany the honeſt and love the godly.

Pſal.

PSAL. 90.31.

Lord teach us to number our dayes, that we may apply our hearts unto wisdome.

THE Text is a Payer of *Moses*, and it hath three parts:

1 *A Lesson.*
2 *Scholler.*
3 *School-master.*

1 The Lesson, *to number our dayes*: which may be numbred foure wayes:

1 The account which *Moses* maketh; *the dayes of our life are threescore yeers and ten*; this number every childe can tell.

2 By comparison of three times:

I. *Past*, which being once gone and past, is nothing now it

Part II

is past were it a thousand yeeres it is but a thought.

2 *Future*, which being to come, it is not yet certaine whether it will be to us or no.

3 *Present*, which is but at the instant.

3 By deduction or abstraction, thus: take from 70. yeeres 35. spent in sleepe, and 15. yeeres of our child-hood, the time of our vanity, and 13 yeeres allowed for eating, recreating, idle talke, journeys, &c. Then there will bee found but 10. yeeres remaining well spent: whereof, Lord, how little is spent in thy service! These three wayes of numbring may be taught us by men; the fourth way GOD onely can teach.

4 By Christian and heavenly Arithmeticke, that is, so to number as we may by due consideration of the shortnesse and uncertainty of our life, apply our hearts unto wisdome.

The

Part II

The leſſon containes an eleven poynts of wiſdome, to be learned from the vanitie of our life: for if by Gods ſpirit we be perſwaded that every houre may be our laſt, it will cauſe us:

1 To ſet our houſe in order, that is, to have our laſt Will alwaies ready, as *God* charged *Hezekiah*, *Eſay*, 38. 1. leſt death prevent us.

2 To repent ſpeedily: with haſte to turne from all our ſins, leſt hereafter it be too late; *while it is called to day, hearken.*

Pſa. 9. 5. Phil. 4. 3 To beare all afflictions with a quiet and patient minde, ſeeing they cannot be long: Be *patient, the Lord is at hand.*

Ephe. 5. 4 To redeeme our time having miſ-ſpent much, and the remnant being ſo little and uncertain: as harveſt men and travellers which have loitered the forepart of the day, the more beſtirre themſelves the latter part.

5 To

5 To be fruitfull in all good workes, and to bee constant in wel-doing, without wearinesse: seeing the time is short and there will be an end, and the hope shall not perish, and that we shall find all our good workes in life eternall.

6 To esteeme wisely of the things of this life, which tarry with us but a while as comforts of our pilgrimage, and testimonies of *Gods* love, and pledges of better things laid up in heaven for his.

7 So to use the world as if we did not use it: fixing our delight on God and the things in heaven which wither not.

8 To be more studious of holy Scripture, seeing the things which wee are to learne, are many and weighty, and our space to learne it so little.

9 To busie our selves much in the religious education of our children, seeing wee are shortly

to leave them, and religon is the beſt inheritance wee can leave them, and we are to leave them th a wicked world.

10 To be full of good counſell toward others, and our ſelves to be more capable of counſell.

11 To thinke every good of *God* to be ſweet and comfortable to our ſelves, and to feare *God*.

12 The Scholler *Moſes*, who had learned the wiſedome alreadᵧ, yet deſireth to be taught: how much more cauſe have wee ſo to doe.

13 That School-maſter GOD, by his Spirit, to whom we muſt therefore pray in faith, and ſubmit by our obedience.

The

The *Degrees* whereby GODS eternall Counsell proceedeth in the saving of them who are to be saved.

*Rom.*8.29,30.

THe most just and mercifull God having from everlasting propounded to glorifie himselfe by mankind: And to that end decreed to create all men righteous in *Adam*. Gen.1.26

Also to suffer *Adam* (for just cause, being left to hisowm will) to fall, and by his will in disobedience, to inwrap his whole off spring in sin and death.

Seting all men (being now a lumpe of corruption) in his sight, there were some of them in whom hee tooke pleasure: setting 1. Foreknowledg Rom.5.12 1 Pet.1.

Part II

ting his love on them, for no other reason, but because he would and was pleased so to doe.

2 Election Rom. 9. 1

Being pleased with some, hee chose them, and severed them from the rest by eternall election.

3 Purpose Ephes. 1. 11.

Whom he had thus chosen and called out (as it were) of the whole lost masse, them he purposed to save, to the glory of his mercy. Vessels of mercy.

4 Predastination.

After hee predestinated, that is, fore-ordained or appointed afore to give them a Saviour, even his Sonne, to be incarnate, and die for their redemption; and to give them to him as his peculiar, to be ingrafted in him as his members, and made partakers of all his graces.

6 Calling

According to this fore-determination and appointment, hee *called* them in time, putting faith into them to receive *Christ*, being offered in the Word and Sacraments.

Then even at the same time, he *justifieth*

Part II

6. Iuſtification.
7. Sanctification.
8. Glorification.
Note that foure of the former eight degrees are executed in time, though they were decreed before all worlds.

Iuſtifieth them by faith in his Son.

He *ſanctifieth* them alſo by his Spirit to live a new life.

Laſtly, at the end of their life he glorifieth them.

As a builder comming to a heape of ſtones: Firſt, he lifteth ſome: Secondly he chuſeth them: Thirdly, hee purpoſeth to uſe them: Fourthly, hee fore-ordaines with himſelfe to hew them: Fifthly, hee ſets men on worke to ſquare them, ſo is *Gods* proceeding.

Thoſe that ſhall be glorified are predeſtinate to be like to Chriſt. Firſt, in the end, which is glory, joy, and dominion in heaven. Secondly, in the meanes, which be 1. Holineſſe of life. 2. Suffering affliction.

Chriſt, the firſt born, excelleth all his brethren: firſt, in *Nature*: 1 *Divine*, being the onely begotten Sonne of God. 2. *Humane*, his man-hood being conceived by the holy Ghoſt.

Part II

Secondly, in *office* being 1, That *Prophet* to teach the Church perfectly the whole will of God, 3 That *high Priest*, by sacrifice and intercession to pacifie *Gods* wrath. 3. That *King* mightily to protect and rule his people.

Thirdly, in glory, blisse, and dominion.

The Examination and triall of our Christian estate: whereby we may easily discern whether we abide in the state of Nature, or the state of Grace, whether slaves to sinne and Satan, or Servants and Heires to Christ and his Kingdome.

YOV who have walked in this little garden and gathered such flowers as may make a Nosegay smelling sweet unto your soules, and to expell all such stinking weeds of sinne, as might bring poyson

poyſon to the ſame; be not leſſe minded to apply the Soveraigne ſalve of theſe ſacred comforts to the upholding of your ſoules, than men are uſed to be for the preſerving and curing of their weake and decayd bodies: and for this purpoſe behold the carking care of worldly men, who to advance themſelves in theſe outward things, never ceaſe to afflict both ſoule and body, ſo they may effect what themſelves ſo much deſire. And that they may the better perceive the increaſe of their labours toile, who doth not often with a ſerious eye behold and ſee into his preſent eſtate, whereby they may diſcerne in what eſtate they ſtand? If therfore men be thus carefull and provident for thoſe things which concerne this preſent life, both which (even life and eſtate) in a moment may be taken from them; and the enioying of them bringeth no true comfort, but

Part II

Part II manifold griefes and ſorrowes to the ſoule: how careful then ſhould we be to take an account of our ſpirituall eſtate (by conſidering how much more precious the ſoule is than the body, the ſtate of Grace then the ſtate of Nature) how we have growne rich in the graces of Gods ſpirit, which bring not onely true comfort to us, for this preſent life, but give aſſured teſtimony of eternall happineſſe in the life to come? And as no man can truely know his profit or loſſe in temporall things, but by knowing his firſt and preſent eſtate, ſo no man can well diſcerne his progreſſe and gaines in ſpirituall things, till hee truely know his firſt and naturall eſtate.

For the better examination and triall of our ſpirituall eſtate, let us conſider what we are by nature. The Apoſtle, *Epheſ.* 2. 3. telleth us, *that all men by Nature are in the ſtate of condemnation:* every

Part II

Mans miſery in the ſtate of Nature

every man by nature *is dead in ſinne, Epheſ.* 2. 1. He is a loathſome carrion, or a dead corps, lying rotting and ſtinking in the grave, having in him the ſeed of all ſinne. From this eſtate none are exempted, as *Job* 15. 14. Which wofull eſtate came upon mankinde by the fall of *Adam, Rom.* 5. 1. We being then in him, and now of him; that is, we are ſo deſcended out of his loynes, that of him we have not onely received our naturall and corrupt bodies, but alſo by propagation have inherited his ſoule corruptions, as it were by hereditary right.

The infection of ſin.

This infection extendeth it ſelfe univerſally through the whole man, both ſoule and body, both reaſon, underſtanding, will and affection. *Epheſ.* 2. 1. For firſt, in the minde, there is nothing but blindeneſſe and ignorance concerning heavenly matters. Secondly, the conſcience

Part II

is defiled, being alwayes either benummed with ſin, or turmoiled with inward accuſations and terrors. Thirdly, the will of man onely willeth and luſteth after evill. Fourthly, the affections of the heart, as loue, joy hope, deſire, &c. are moved and ſtirred to that which is evill to imbrace it: and they are never ſtirred to that which is good, unleſſe it be to eſchew it. Laſtly, the members of the body are the inſtruments and tooles of the mind for the execution of ſinne.

In this eſtate no man can pleaſe God in whatſoever he doth; for till wee be in the ſtate of grace, our beſt actions are ſinfull, as Preaching, Prayer, Almeſ-deeds, and the like: As it is written, *Iob* 14.4, *Who can bring a cleane thing out of that which is uncleane?*

A man in the ſtate of Nature may doe thoſe things which are in themſelves good, but they utterly faile in the manner of doing

Part II

ing them: they doe them not as thay ſhould be done, that is, in Faith, Love, Zeale, conſcience of Obedience, neither yet with chearefulneſſe, delight, or feeling but even as it were forcing themſelves to doe the outward action, as *Caine*, the Phariſees, *Ananias* and *Saphira*.

So long as men be meerely naturall, they have no ſight of their owne miſerable eſtate, or of the bleſſed eſtate, or of the godly. For the naturall man underſtands not the things that bee of God, hee being at enmity with God and ſo deprived of his favour. Conſider his eſtate.

In the ſoule of man there are but two faculties, the underſtanding and the will; the Spirit of God ſo preſcribes his underſtanding, that not onely he ſaith, *The naturall man underſtands not the things that are of God*; and as if it were not ſufficient to expreſſe mans miſerable eſtate he addeth *neithe*

Part II

neither indeed can he understand them, because they are spiritually discerned: and againe, his will he describes, that it is *not subject to the Law of God, neither indeed can be:* This sets forth *Gods* power and grace to be the greater, because it restores mans Nature being so far perverted.

Hereby we may perceive the miserable estate of those who are strangers from God; what an unhappy condition of life it is, that a man should live in such an estate wherein doe what he can, he cannot please God. Let *Cain* sacrifice with *Abel*, let *Esau* with teares seeke a blessing from his Father; let the Pharisee pray in the Temple with the Publican; yet all, nor any of these shall please God, or goe home justified; for the best affections of the wicked please him not: and for worldly glory, let him be never so high amongst men, he is but abominable unto God.

In

Part II

In this ſtate he is not onely an enemy to God, but in bondage, and a ſlave to the Devill, having him to raigne in his heart as God, which may be perceived in that he giveth obedience to him in his heart, and expreſſeth it in his converſation: and this appeareth, if he take delight in the evill motions that Satan puts in his heart and doe fulfil the luſts of the Divell.

And in this ſtate he continueth, neither ſeeing nor feeling his miſery, nor deſirous to come out of it, neither can he be perſwaded that he is in ſuch a woefull caſe, as appeareth in the example of the *Ruler*, *Luke* 18. 21. and by the Church of *Laodecea*, which being poore, wretched, miſerable, blinde and naked; yet ſhe thought her ſelfe rich and wanted nothing. Thus hee remaineth under Satans dominion, till he be regenerate and born againe, and ſo brought into the ſtate

Part II

No salvation in the state of Nature.

state of grace; so that a man living and dying in the state of Nature, for any thing I see, cannot be saved: I speake not of infants and children, whereof some no doubt are saved by vertue of the promise and covenant, through the election of grace.

Seeing then that the state of a Naturall man is most miserable, and none growne to yeeres of discretion can be saved (for any thing wee know) but the regenerate, and such as are in the state of grace; I will therefore (for the better triall of our present estate) shew what *Regeneration* is, and the properties of those in whomsoever this *new birth* is wrought, and such qualities as doe usually shew forth themselves in those in whomsoever the Spirit of Christ dwelleth.

Regeneration what.

Regeneration is a renewing and a repairing of the decaied estates of our soules, or, an act of the Holy Ghost in Gods elect, whereby they

are

are entred into a constant and faithfull exercise of a godly life. Part II

As there is a naturall birth of the whole man, so there is a spirituall birth of the whole man, which is, wheras the Naturall faculties of the soule, as Reason, Vnderstanding, Will, Affection, and the members of the body also, are so sanctified and purged by grace, that we understand, will and desire that which is good: for till a man be borne againe he can no more desire that which is good, then a dead man can desire the good things of this life. The quality of it.

The *signes* of *Regeneration* are First, a true touch of conscience for our sinnes both Originall and Actuall; Secondly, a godly sorrow and griefe of heart for offending God by our transgressions: Thirdly, an earnest desire after Christ and his righteousnesse, restitie by a constant and diligent use of the meanes, the word, Prayer, Signes of it.

Part II

prayer, and Sacraments, wherein God gives grace and assurance of mercy: Fourthly, an unfained turning to God from all sinne, by new obedience in life to please God in all things.

Further, there are eight signes and tokens whereby all men may certainly know that they are sanctified, regenerated, and shall be saved: First, a love to the children of God. Secondly, a delight in his Word. Thirdly, often and fervent prayer. Fourthly, zeale of Gods glory. Fifthly, deniall of our selves. Sixthly, patient bearing of the crosse, with profit and comfort. Seventhly, faithfulnesse in our callings. Eighthly, just and conscionable dea'ing in all our actions amongst men.

Where regeneration, there Mortification.

In whomsoever this worke of Regeneration is wrought, there is ever found the action of *Mortification*, for he that is resolved to endeavour his godly repen-

rance

Part II

tance, and laboureth the reformation of his sinfull life, must labour two things principally and of necessity, Mortification, and Regeneration: he must first destroy his sinfull estate, before he can obtain the estate of grace, for God and the gifts of God are so absolutely holy, as that they cannot admit any mixture with sinne and wicked actions.

What mortification is.

Mortification is a decay and perishing of the deeds of the flesh, by the grace and operation of the Spirit; which deeds of the flesh are not onely our *evill actions*, but our desires and *carnall affections* also. Which mortification of a Christian consists in two things: first, in subduing by a holy discipline, our inordinate lusts, which naturally rebell against the love of God: Secondly, in a patient bearing of the Crosse of Jesus: except wee make some profit in the first, it is certaine wee shall never proceed in the second.

It consists on two things

Where-

Part II

A triall of it.

Whereſoever Mortification is, there is alſo Sanctification.

Simile.

Seeing that Mortification is the forerunner of Sanctification, hereby wee may trye how far we gave gon in the ſame. Experience teacheth, that the neerer a man drawes to death, the leſſe motion is in him, but being dead he moves not at all; ſo it is with the ſpirituall man, the further he goes in mortification, the greater is his progreſſe in Sanctification.

Sanctification a true mark of a living ſoule.

By which Sanctification try thy ſelfe, and ſee whether or no thou haſt gotten life, by the righteouſneſſe of Chriſt; deceive not thy owne heart in the matter of ſalvation; aſſure thy ſelfe ſo farre forth thou doſt live, as thou art ſanctified. As health is in the body, ſo is holineſſe in the ſoule; a body without health, falls out of one paine into another till it die; and ſo a Soule wthout holineſſe, is polluted with one luſt after another, till it die.

Our

Part II

Our Sanctification muſt bee both in ſoule and body; it is not enough ro cleanſe the hands, feet, eyes, and tongue, but wee muſt yet goe farther, and be penitent in hearte for *bleſſed are the pure in heart*, ſuch ſhall receive the bleſſing.

What is required to be ſanctified.

Wee muſt conſider in this worke of ſanctification, from the direction of Gods word, whether our thoughts, words, and workes be cleanſed from their inward and outward corruptions, and that they be ſequeſtred and made impropriate to God: ſo that if wee have ſet our very thoughts apart to GOD, then there is holineſſe begun, and then wee are meet for a ſanctified uſe: ſo, if wee be to ſerve for a holy uſe wee muſt not bee for when and for what we liſt, but taken up in thought, word, and deede, to ſerve the Lord: wee are not to beſtow our thoughts on all things, but referre them to the Lord,

Part II

It must be constant and continuall.

Lord, mediately, or immediately.

If our Sanctification be effectually wrought in us, it will bee constant and continuall: so that wee shall not deliver an holinesse to God for a time, or in some causes, or for some persons, and wee must throughly fulfill the dayes of our holinesse, not presenting a maimed holinesse. As in the Law it was not permitted to offer a lame or maimed beast, though it wanted but the taile, which was a small thing, yet, even for that defect the Lord refused it.

Not maimed.

There are many professours which would needs be men sanctified, but they are loath to bee cleansed. Others, when they cannot away with this strictnesse to continue, say on this manner; Let us prepare rivers of sinne, for Christ shed streames of bloud, the more we sinne, the greater glory will come to Christ. And thus

thus they ſtand at a ſtay, their holineſſe is a ſtanding holineſſe, it fills not, they ſtill lie in their pollutions, their motion is but from the houſe to the Church. and from the Church home againe, and at the yeeres end they are as at the beginning, like a horſe in a mill, that makes many circuits from morning till night, and then is but where hee was at firſt.

From Sanctification ariſeth *Repentance*; for a man cannot hate his ſinnes before he be ſanctified, and hee cannot truely repent for them before hee hate them.

Repentance is a conſtant returning from all ſinne unto God, or an inward ſorrowing and continually mourning for ſin, joyned with faith and humiliation, and both inward and outward amendment: inward, in changing the thoughts and affections of the heart; and outward, in changing the words and works from evill

Part II

evil to good. I say it is a turning not from one sinne to another, as from whoredome, to theft, and the like; neither is repentance every sorrow, but sorrow for sinne; not for some sinne, but for all sins, not for an houre, but for ever. Every sorrow is not repentance, for so should worldlings repent: every pant for sinne is not repentance, so should *Pharaoh* repent: all weeping and lamenting is not Repentance, so should *Esau*, *Iudas*, and *Cain* repent: every little humbling of our soule is not Repentance, for so should *Ahab* repent: all good words and good purposes are not repentance, for so should every sicke man repent, every cry to GOD for mercy is not repentance, for so should every foole repent.

Deceits in Repentance.

Hereby it may appeare what Repentance is, as also how many are deceived in Repentance; and therefore that we may the better

Part II

better try our repentance, let us know that Repentance, is when a man turnes to God, and brings forth fruits worthy of amendment of life.

Triall of repentance.

This turning to God hath two parts, the first is, a purpose of heart, and resolution never to sin any more, but to lead a new life, the second is an holy endeavour and labour in mans life and conversation to purifie and cleanse himselfe from sinne: for a man must be renewed and come to an utterly disliking of his owne sins, before he will turne from them and leave them.

By this it may appeare that there is one manner of sinning in the godly, and another in the ungodly, though they fall both into one sinne. A wicked man when he sinneth, in his heart he giveth full consent to the sinne: but the godly though they fall into the same sin with the wicked, yet they never give full consent

Part II

ſent: for they are in their wills, minds and affections partly regenerate, and partly unregenerate, and therefore their wills doe partly will, and partly abhorre that which is evill, according to that of Saint *Paul*, *Rom.* 7. 22. And that the godly man never giveth full conſent to ſinne, it is evedent by three tokens:

1 First, before hee come to doe the ſinne, hee hath no purpoſe or deſire to doe it, but his purpoſe and deſire is to doe the will of God, contrary to that ſinne. Secondly, in the act or doing of the ſinne, his heart riſeth againſt it, yet by the force of temptation, and by the mighty violence of the fleſh, he is haled on, and pulled to doe wickedneſſe. Thirdly, after hee hath ſinned, he is ſore diſpleaſed with himſelfe for it and truly repenteth.

2

3

A manifeſt example hereof we have in *Peter* and *Iudas*: *Peter* before the denying of his Maſte-

ſter, had no purpoſe ſo to doe, but rather to die in his cauſe: in the act he had a ſtriving with himſelfe, as appeares by this that firſt he anſwered faintly; *I know not what thou ſaiſt*: and yet after, when the aſſaults of Satan more prevailed, he fell to ſwearing, curſing, and banning: after his fall, he repented and wept bitterly for it. All was contrary in *Iudas*, who went with a full intent to betray his Maſter, for the devill made him yeeld and fully conſent to doe it, having long tempted him unto it, and entred into him; afterwards when Chriſt was betrayed, *Iudas* was not ſorrowfull for his ſinne with godly ſorrow, but in a diſpaire of mercy hung himſelfe.

Part II

Although this which hath beene ſaide, may be ſufficient to prove our Repentance whether true or falſe, good or bad: yet to make it more apparrant, conſider

Signes of true repentance.

Part II

seven speciall signes, set downe by the Apostle, 1 *Cor.* 7.11. The first is *Care*, every one that hath a godly sorrow, and true Repentance, is not slothfull, but diligent; not careleſſe, but carefull to avoid all sinne, as well as any one: as also hee is most carefull to doe that which is good, not for feare but for love, not because man, but because God commandeth.

1 Care.

2 Clearing our selves

The second is a *clearing of our sevles*; that is to say, when a man hath the feeling of sinne and shunneth it; and Satan accusing him, he cannot abide and beare that accusation, but is disquieted till he have gotten pardon of his sinne, with as much earnestneſſe as for the weightiest thing in the world, confessing the action and inditement, and desiring the pardon of it, by which he may be able to answer his accusers.

The third is *Indignation*, making men angry against those sinnes which

which before they liked; yea, to be out of patience with themselves, that they were such wretches, and so careleſſe to be overtaken wrth them, and to take on as it were with themselves, that they have slipped into such sinne; for true godly sorrow doth ever bring such indignation. Part II

The Fourth is *Feare*, that is, an affection fearing sin, becauſe it is sin fearing to offend God becauſe of his mercy, and goodneſſe, and benifits received; not flying, or parting from God, but drawing neerer unto him when they have offended him. 4 Feare.

The fifth is *Deſire*, which is a fervent affection to God and his Word, and to spirituall and heavenly things. This is manifeſt in the example of the *Gaoler*, who after hee was smitten with sorrow and true Repentance, came with this note to St. *Paul* saying; *What ſhall I doe to be ſaved?* 5 Deſire.

Part II

6 Zeale.

The sixth is *Zeale*, which maketh men Zealous for God and his worship, Zealous of Piety and good workes, not to doe them carelesly and negligently, but it maketh them doe (though with great labour and cost, yea, danger and hazard) those things which they see thyy ought to doe.

7 Revenge.

The seventh is *Revenge*, that is the penitent man is so offended with the sinne hee hath committed that hee will bee revenged of himselfe for it, as for example; if he haue offended in gluttony hee will revenge himselfe by fasting two or three dayes after; If he have offeuded in whoredome, be will be revenged of his lusts, by bewayling of them ever after: and so of other sinnes. By these it may appeare what true repentance is.

In whomsoever true Repentance is thus found, it ever proceedeth from a true and justifying

Part II

ing faith: for none can Repent or practise this duty of Repentnce, but those who have faith and grace? *without faith it is impossible to please God.* I will therefore first declare what faith is: Secondly, the triall of Faith: Thirdly, the fruits of faith: and lastly, how faith is kept.

What faith is.

Faith is a wonderfull grace of God, Spirit, whereby the Elect doe apprehend and apply Christ and all his benefits unto themselues particularly.

Trial of it

To make triall in our selves whether our faith be true, sound or not; this will appeare two wayes: first, by the beginning and degrees of the workes of the Spirit, which goe before a true and lively Faith, which be three: first, a true sight of our sin, with an apprehension of the wrath of God for the same. Secondly, a true sorrow and griefe of heart for offending God by these our sinnes; and lastly, an hungring

Part II

and *thirſting* after the mercy and grace of God in Chriſt, above all worldly things: where theſe things are, there is grace; but where theſe things are wanting, there is no true faith, but preſumtion.

2

Secondly, faith will appeare by the workes of love; for in love will faith bring forth all the duties of the Morrall Law both to God and man; for faith worketh by love, *and love is the fulfilling of the Law.*

A further tryall.

Further, for the triall of our Faith, Chriſt tells us that the more wee are diſtracted with worldly cares, the leſſe is our beleefe in God; for diſtruſtfull care comes from unbeleefe in Gods providence, and the leſſe wee truſt in God for temporall things the leſſe doe wee beleeve eternall mercies, for the ſame faith laies hold on both; but if wee can truely depend upon God for temporall bleſſings, in the ſo-

ber

Part II

ber uſe of lawfull meanes, then we ſhall relye upon his mercy for the ſalvation of our ſoules.

This triall is not made in proſperity; for when God ſends aboundance, every one will truſt in him; but when want comes then is triall of thy Faith: if then thou relye on God, though meanes faile, thy faith is ſtrong; but if thy heart be oppreſſed with ſorrow and feare, and thou make no conſcience of unlawfull meanes then ſuſpect thy ſelfe, thy Faith is none at all; for *the juſt ſhall live by faith.*

Benefits of faith.

Thus much of Faith, and the triall thereof: now follow the fruits and benefits thereof. By meanes of this ſpeciall Faith, the elect are truly joyned unto *Chriſt* and have a heavenly communion with him, and therefore doe in ſome meaſure feele his holy Spirit ſtirring and moving in them.

Benefits of our union with Chriſt.

The elect being thus joyned

Part II

to Christ, there ariſeth three wonderfull benefits from it; *Iuſtification*, *Adoption*, and *Sanctification*.

Iuſtification is, when the Elect being in themſelves rebellious ſinners, and Gods owne enemies, yet by Chriſt they are accepted of the Lord, as perfectly pure, and righteous before him.

Bunefits of Iuſtification.

From true juſtification doe proceed many other benefits: the firſt is reconciliation, by which a man juſtified, is perfectly reconciled to God, becauſe his ſinne is done away and he is perfectly arraied with the rightiouſneſſe of Chriſt. The ſecond is that afflictions to the faithfull are no puniſhments for ſinne, but onely fatherly and loving chaſtiſement: for the guilt and puniſhment of ſinne was born in Chriſt. Now therefore if a Chriſtian be afflicted, it is no puniſhment, for then ſhould God puniſh one fault twice, once in Chriſt

Part II

Christ, and the second time upon the Christian, which thing doth not agree with GODS justice. The third is, that the man justified doth merit and deserve at Gods hands the Kingdome of Heaven, for being made perfectly righteous in Christ; and by his righteousnesse, hee must needs merit eternall life, in and by the merits of Christ.

Inward benefits proceeding from Iustification; are those which are inwardly felt in the heart, and serve for the better assurance of Iustification; and they are chiefly foure.

Inward benefits.

The first is *peace of conscience* arising from this perswasion, that his sinnes are freely pardoned. and the wrath of God full appeased dy the merit and suffering of Christ Iesus, by a lively faith applied.

The secondly is, *entrance into Gods favour*, and a perseverance in it, which is indeed a wonder-

Part II

full benefit, when a man that is freely pardoned and juſtified in Chriſt, doth boldly approach to Gods preſence, and they are ready to aske and ſue, and alſo to obtaine any benefit that is for their good.

3 The third is a *ſpirituall joy in their hearts*, even then when they are afflicted, becauſe they looke certainly to obtaine the kingdome of heaven.

4 The fourth is, that the *love of God* is ſhed in the hearts of the faithfull by the Holy Ghoſt, that is that the Holy Ghoſt doth make the faithfull very evidently feele the love of God towards them, and doth, as it were, fill their hearts with it.

The graces of God and his ſpirit are not ſevered.

In whomſoever theſe ſingular benefits are thus to be found, there is ever to be found aſſuredly that the Spirit of God dwelleth in them; and that the Spirit of God dwelleth in them, it imports not only a familiar preſence

Part II

ſence, but alſo a continuance thereof; hee dwels not for a moneth, as a gueſt for a night, but for ever: how ever by temporall diſtractions he humble us, yet ſhall he never depart from that ſoule which once hee hath ſanctified to be his owne habitation. And this comfort is confirmed to us by three ſure arguments.

Arguments of perſeverence.

The firſt is taken from the nature of *God: He is faithfull* (ſaith the Apoſtle) *by whom we are called to the fellowſhip of his Sonne, who wil conſerve us to the end.* And againe, he ſaith, *I am perſwaded that he which hath begun this good worke in you, will performe it untill the day of Chriſt.* 1

The ſecond argument is taken from the nature of that life which Chriſt communicateth to his members, it is no more ſubject to death; wee know that *Chriſt raiſed from the dead, dies no more:* This life is communicated 2

Part II

ted to us; for it is not we that live, but Chriſt that liveth in us.

The third is taken from the nature of the ſeed whereof wee are begotten; for as the ſeed is, ſo is the life that comes from it; now the ſeed, ſaith the Apſtle, is immortall; *We are borne a new now of mortall ſeed, but immortall*; our life therefore is immortall.

As the firſt greateſt queſtion in religion is concerning the Saviour of the world, *Mat*, 11.3. ſo the ſecond is concerning them who are to be ſaved: if the judgment be referred to man, every man accounts himſelfe a Chriſtian; if judgment be ſought for from the Lord, he gives an anſwer to all; *If any man have not the ſpirit of Chriſt, the ſame is not his.*

A triall whether a man be a Chriſtian or no.

Hereby every Chriſtian may have a notable rule how to try his owne eſtate: for to deſtroy the pride of all their glory, (with one word) who eſteeme ſome-

what

what better of themſelves for the priviledge of their eſtate, wheen they excell others. Here it is ſaid, *Rom.* 8.9. *If any man*, he ſpeakes without exception, be what thou wilt beſide, never ſo noble, never ſo rich, never ſo learned, if thou haſt not the Spirit of Chriſt, thou art uone of his. Part II

Againe, wee ſee that Chriſt and his ſpirit cannot be ſundred let no man ſay he hath Chriſt, except he hath the Spirit of Chriſt; as he is not a man who hath not a ſoule, ſo is hee not a Chriſtian who hath not the Spirit of Chriſt, *Iohn* 4. 13. And as Chriſt and his Spirit cannot be ſun'red, ſo cannot the Spirit be ſnndred from the fruits of the Spirit. Now the *fruits of the Spirit* are Love, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſſe, Temporance: if the Spirit of Chriſt dwell in us, and wee live in the Spirit,

Part II

let us walke in the ſpirit. And this may be a conviction to carnall Profeſſours, that while they ſay the Spirit of Chriſt is in them, they declare none of his fruits in their lives and converſations.

The operations of the Spirit.

I. External, common to al men

We are to know that the operations of the Spirit are twofold; the one is generall and the common operation which he hath in the wicked, for he illuminates every one that commeth into the world: that *Caiaphas* and *Saul* can propheſie, and *Judas* can preach, it is from him; this way he worketh in the wicked, not for any good to them, but for advancement of his owne worke. The other kinde of the Holy Ghoſts operation is ſpeciall and proper to the godly, by which he doth not onely illuminate their minds but *proceeds* alſo to their hearts, and workes this three-fold effect in it, ſanctification, interceſſion, and conſolation.

2 Internall proper to the godly.

Firſt,

Part II

3 Effects of the Spirit in the godly.

1 Sanctification.

First, he is unto them a spirit of *Sanctification*, renewing their hearts, by his effectuall grace: he first rebukes them of sinne, awakes their consciences by the light thereof, and gives them a sense of that wrath which sinne hath deserved; whereof arises heavinesse of heart, sadnesse in their countenances. lamentation in their speech; and such an alteration in their whole behaviour, that their former pleasure becomes painfull unto them, and others who knew them before wonder to see such a change in them.

From this he leads them to a sight of *Gods* mercy in Christ, he inflames their hearts with an hunger and thirst for that mercy, and worketh in their hearts such a love of righteousnesse, and hatred of sinne, that now they become more afraid of the occasions of sinne than they were before of sinne it selfe: This resistance

Part II

reſiſtance of ſinne, and care to avoid the occaſions of ſinne, are undoupted Teſtimonies that Chriſt dwels in vs

This is the firſt operation of the ſpirit; but it is not all, he proceeds further by degrees; for the kingdome of God is, as if a man ſhould caſt ſeede into the earth, which growes up he cannot tell how; firſt, it ſends forth the blade; ſecondly, the eares, and then the corne: ſo proceeds the kingdome of God in man by degrees.

Simile.

2 Interceſſion.

In the ſecond place the holy Spirit becomes a ſpirit of *Interceſſion.* So long as we are bound with the cord of our tranſgreſſions, we cannot pray: but when hee looſeth us from our ſinnes, he openeth our mouth to God, he teacheth us to pray, not onely with ſighes and ſobbes, *which cannot be expreſſed,* but alſo puts words in our mouthes ſuch as wee our ſelves (who ſpeake them)

them) are not able to repeate them againe.

3 Consolation.

And thirdly, he becomes unto them the ſpirit of *Conſolation*. If he be unto thee a Sanctifier and Interceſſor, hee ſhall not faile at laſt to be thy comforter: if at firſt, after thou haſt ſent up ſupplications thou find not his conſolation deſcending upon thee, be not diſcouraged but be more humbled, for our ſinns ſhorten his arme, and our hardneſſe of heart holds out his comforts: wee muſt fall downe with *Mary*, and lye ſtill waſhing the feet of *Chriſt* with our tears, before he takes us up in his armes to kiſſe us, and if we find theſe effects of his grace going before the humiliation of the heart, and the grace of prayer, we may be out of doubt that this conſolation ſhall follow after.

By this it is evident, that hee that hath the ſpirit of JESVS, knowes that he hath him. And here-

Part II

herein consisteth the chiefe glory of a Christian, that hee hath such a guest to abide with him for ever, whereby unspeakeable benefits are vouchsafed unto him.

Benefits that come by Christs dwelling in us.

1

First, where this holy Spirit comes to dwell, hee repaires the lodging: man by nature being like to a ruinated place, is restored by the graces of Christ: as to the soule, the Lord stirres up new lights in the minde, restores life to the heart, communicates holinesse to the affections; so that whereas before the soule was an habitation for uncleane spirits; that is, defiled with all sorts of vile and uncleane affections, the Lord Iesus hath sanctified it to be a holy habitation to himselfe: the body is repaired, partly when the members thereof are made weapons of righteousnesse in this life, and partly in delivering them from mortality, which shall be done in the resurrection.

Againe,

Part II

Againe, by his dwelling in us wee have the benefit of provision, hee will never suffer us to want any thing that shall be good for us: he is not burthenable after the manner of earthly Kings, but his reward is with him.

Comforts thereby.

We may further consider those excellent benifits that wee have by the Spirit of Christ dwelling in us: 1 first, hee giveth life to the soule, and makes it to *live the life of Christ*, *Gal.* 2. 20, 2 Secondly, when soule and body are sundred by death, hee leades the soule to live with him in glory: and 3 thirdly, he casts not off the care of the body, but saveth the very dust and ashes, thereof till the day of Resurrection. O what a kindnesse is it that the Lord will honour the dead bodies of his children.

Surely there was never a house so well paid for in the world. O how happy is he who hath such a guest to dwell with him!

What

Part II

What recompence haſt thou to looke for? He dwels with thee on earth, thou ſhalt dwell with Him in Heaven; He a few yeeres with thee, thou with Him for ever.

II.

The ſecond maine benefit ariſing from our union with Chriſt, is *Adoption*, whereby they which are juſtified are accounted of God as his owne children.

Benefits thereof.

From adoption proceeds many other benefits: firſt, the elect childe of God is hereby made a brother of Chriſt: ſecondly, he is a King, and the Kingdome of Heaven is his inheritance: thirdly, he is Lord over all creatures ſave Angels: fourthly, the holy Angels miniſter unto him for his good: fifthly, all things, yea, grievous afflictions, and ſinne it ſelfe, turne to his good, though in its owne nature it be never ſo hurtfull: and laſtly, being thus adopted, he may looke for comfort at Gods hands, anſwera-

ble

ble to the measure of his afflictions, as God hath promised.

The inward assurance of adoption is by two witnesses; The first is, our Spirit, which being often feeble and faint, God hath given us of his owne Spirit to be a fellow-witnesse with our spirit: this testimony of the Holy Ghost is best discerned in the time of triall, and at the houre of death, which a reprobate cannot have at all: though indeed a man flottering himselfe, and the Devill imitating the Spirit of God, doth usually perswade carnall men and Hypocrites that they shall be saved. But that devillish illusion, and the testimony of the spirit may be discerned by two notes.

Assurance of adoption.

The first is, fervent and hearty prayer to God in the name of Christ; for the same Spirit that testifieth unto us that we are the adopted children of God, doth also make us cry, that is, fervently

1 Fervent Prayer.

Part II

ly with ſighes and groanes pray to God: now this fervent prayer can the Devill give to no hypocrite, for it is the ſpeciall worke of the ſpirit of *God*.

II. Filiall love.

The ſecond is they which have this ſpeciall teſtimony, have alſo in their hearts the ſame affections to God which children have to their fathers; namely, Love, Feare Reverence, Obedience, Thankefulneſſe, and the like; for they call not upon *God* as upon a terrible Judge, but they cry, *Abba*, that is, Father; and theſe affections they have not whom Satan deludeth with a fantaſticall imagination of their ſalvation.

III. Sanctification.

The third maine benefit, is inward *ſanctification*; by which a Chriſtians in hir mind in his will, and in his affections is freede from the bondage of ſin and Satan, and is by little and little enabled by the Spirit of *Chriſt* to diſcerne and approve that which is good, and to walke in it.

Now

Part II

Now this ſanctification is throughout the whole man, in the ſpirit, ſoule and minde. The ſanctification of the minde is in the enlightening of it with the true knowledge of Gods Word; it is of two ſorts, either ſpirituall underſtanding, or ſpirituall wiſedome.

The mind

Spirituall underſtanding is a generall conceiving of every thing that is to be done, or not done, out of Gods word.

The difference between ſpiritual underſtanding and ſpirituall wiſdome.

Spirituall wiſdome is a ſpeciall grace of *Gods Spirit*, peculiar onely to the elect, whereby a man is able to underſtand out of Gods Word, what is to be done or not to be done in any particular thing or action, according to the circumſtances of the perſon, time, or place: the principall point of this wiſdome is to determine of true happineſſe, whereunto the whole life of man ought to be directed: which happineſſe is the love and favour of GOD in Chriſt.

To

Part II

To obtaine the heavenly wisdome wee must be carefull of these two things: First, to get the feare of God in our hearts: which is a *reverent awe of the heart towards God, wherby a man is fearfull to offend, and carefull to please God in all things.* And this we shall get if we receive the Word of God with reverence, and apply it to our owne soules when we heare it, trembling thereat, when it toucheth our consciences, and humbly submitting our selves unto it, without raging or repining: secondly, we must close up the eyes of our minds, that is, we must deny our owne wisdome, and suffer our selves in things to be overruled and ordered by the written Word of God.

To walke in the course our lives by this heavenly wisdome wee must in every good action observe these foure Rules: first, the thing we doe must be just: secondly

Part II

ſecondly, the meanes of effecting it muſt alſo be juſt: thirdly, we muſt keepe our ſelves therein within the limits and compaſſe of our calling: fourthly, we muſt doe the thing with an honeſt and upright heart, and for this purpoſe we muſt alwayes heare the Word of God, to tell us what is juſt.

The ſanctification of the *Memory* is, whed it can both keepe and remember that which is good and greeable to *Gods* will, whereas naturally it beſt remembers lewdneſſe, wickedneſſe, and vanity. The Memory.

Sanctification of the *Conſcience* may be diſcernd by this, that it checks for the leaſt ſinnes, beforce actuall repentance be performed, and likewiſe approves our upright walking in the whole courſe of our life; it procures peace with God and with man, ſo farre as it is profitable and expedient, and breeds content- The conſcience.

Part II

ment in the life; in all occaſions it procures cheerfulneſſe in the countenance, and readineſſe in all our buſineſſe, it makes us couragious in the truth, and willing to defend the ſame, it makes us victorious in troubles, and ready to yeeld up our lives into the hands of God.

The Will

Sanctification of the Will is diſcerned hereby, that it is ſo farre forth freeds from ſinne, that it can will and chuſe that which is good and acceptable to God, and reſiſt that which is evill: it is further perceived by our cheerefulneſſe in well-doing, not by compulſion, but of a willing minde, by reſiſting as well the occaſions of ſinne it ſelfe, and by yeelding to ſinne with griefe, riſing by Repentance out of the ſame.

The Affections.

Sanctification of the *Affections* is knowne hy this, that they are moved and inclined to that which is good, to embrace it

and

Part II

and in that wee can more joy or grieve for ſpiriall cauſes than carnall, that they tend to the crucifying of the fleſh, and building forward of the new man, and are not commonly affected and ſtirred with that which is evill, unleſſe it be to eſchew it.

4 Sanctified affections.

Amongſt theſe ſanctified affections, foure eſpecially are to be marked: firſt, *Zeale of Gods glory*, by which a Chriſtian is thus affected, that rather than God ſhould loſe his glory, he could be contented to have his owne ſoule damned, as it was with *Moſes*, *Exod.* 32, 12. and alſo *Paul*.

1

The ſecond is. the *feare of God*, without it a man cannot be wiſe: it is the firſt ſtep to wiſedome. In this feare of God there be two parts: the firſt is, a perſwaſion of heart that wee are in Gods preſence, we ſtand in awe of him, which is, when a man takes heed to his wayes, leſt he offend God.

2

Part II

The third is *the hatred of ſinne*, becauſe it is ſin, and eſpcially of a mans owne corruptions, wherewith a Chriſtian is ſo turmoild, that in regard of them, and for no other cauſe he deſireth to be out of this moſt miſerable world, that hee may leave to diſpleaſe God.

4 The fourth is, *joy of heart, in conſideration of the neerneſſe of the terrible day of Iudgment*, and ſecond comming of Chriſt; in regard whereof they ſhall lift up their heads, becauſe the full accompliſhment of their redemption is at hand.

The body The ſanctification of the body is, when all the members of it are carefully kept and preſerved from being meanes to execute any ſinne, and are made the inſtuments of Righteouſneſſe; for every member is to be kept pure and holy.

To maintaine and keepe a true and juſtifying Faith (by which we

Part II

How to keep faith

wee are united to *Chriſt*, and thereby enjoy all bleſſings) is to maintaine true Religion, both in life and death: and for this end theſe rules muſt be remembred.

1 Firſt, wee muſt have in our hearts ſincere love to God in *Chriſt*, to his *Church* and true Religion: Secondly, wee muſt not onely know and believe that *Chriſt* died for our ſinnes, and roſe againe for our juſtification, but wee muſt labour to feele the power and efficacy of his death killing ſin in us, and the vertue of his reſurrection raiſing us to newneſſe of life: Thirdly, wee muſt not content our ſelves, to know and profeſſe that God is merciſull, but withall we muſt take obſervation of his loving favour towards us perticularly, adding one obſervation to another, ſo our hearts may be governed in the love of God.

2

3

Becauſe there is nothing that doth more evidently diſtingviſh

Part II

betweene the regenerate and unregenerate man, than ſuch fruits as each of them doe uſually bring forth in their lives and converſations. I will therefore ſhew the vertues of the one, and the vices of the other, with their ſeverall deſcriptions, wherby every man may perceive in what eſtate he ſtands; whether he be the childe of *God*, or the childe of the Divell; whether in the ſtate of grace or in the ſtate of nature.

The graces of GODS Spirit ever in ſome meaſure appeareth in the childe of God effectually called, juſtified and ſanctified; are *Love*, *Mercy*, *Meekeneſſe*, *Patience*, *Humility*, *Long-ſuffering*, *Peace*.

What love is.

Love is properly an affection of the heart, which bindes us to love God, becauſe he hath loved us, and to doe unto men as we would be done unto: or wherby one man is well pleaſed with another. Now our love to GOD muſt appeare

appeare by the effects thereof.

Part II

Property of Love. 1

Firſt, it is the nature of Love, that it *earneſtly deſires* and ſeekes to obtaine that which is beloved: Hereby thou ſhalt know whether thy affection of love be ordered by Chriſt, or remaine as yet diſordered by Satan. The affection which Chriſt hath ſanctified. will flye upward, ſeeke to be there where hee is: ſo carnall love wil carry miſerable man captived, to the bottomeleſſe pit of hell; but holy love being as a ſparke of heavenly fire, kindled in our hearts by the holy Ghoſt, aſcends continually towards GOD from whom it came, not ſuffering us to reſt till we enjoy it.

The ſecond triall of our love, is *Obedience*, and an holy care in all our callings to ſerve and honour the Lord. 2

The third triall of love, is *bountifulneſſe*; experience proves that every lover beſtoweth bountifully 3

Part II 4.

fully on that which he loveth.

The fourth triall of love *is readineſſe to ſuffer* affliction for the cauſe of God.

For the further triall of our love, let us conſider what our Saviour Chriſt ſaith, *Math.* 9. 44. *I ſay unto you, love your enimies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt and perſecute you.*

How to love our enemies.

The love here commended comprehendeth theſe two things. Firſt, to be lovingly affected in heart towards an enemy: Secondly, to be lovingly affected in ſpeech and action. For the firſt, love in heart comprehendeth all good affections that one man beareth to another as mercy, compaſſion, meekneſſe, and deſire to doe him good: for the ſecond, it is ſet out unto us in three branches: firſt, *bleſſe them that curſe you*; where is commended all good ſpeech, both unto and of our enemies: ſecondly, *doe good*

to

to them that hate you; where is preſcribed all loving uſage in action, by affording all the helpe and comfort wee can: thirdly, *Pray for them that perſecute you*: that is, for their good eſtate in this life, ſo far forth as it ſerveth for *Gods* glory, and for their converſion and ſalvation in the world to come.

Examples of love.

For the affection of the heart, take Chriſts example, who ſo loved his enemies that hee ſhed his owne heart blood for their ſalvation. For love is courteous in ſpeech; ſee *Davids* practice toward *Saul*, his profeſſed enemy, 1 *Sam.* 24.7. 26. 9.10. For doing good in action, read *Exod.* 23.4.5. *If thou meet thine enemies Oxe or his Aſſe going aſtray, thou ſhalt bring him home againe.* And *Pro.* 25. 21. *If thine enemy be hungry give him bread to eat, if he be thirſtie, give him drinke.* See the practice hereof in *Eliſha*, when *God* delivered them into his hands

Part II

2 King. 9.14.19. 21.

that did ſeek his life, he brought them to *Samaria*, and when the King of *Iſrael* would have ſlaine them, he forbade him, nay, hee cauſed the King to refreſh them with water and bread, and ſo ſent them away to their owne Maſter. For praying for our enemies, wee haue the example of our Saviour, the Prophets, and *Stephen*, who prayed for them that put him to death.

What mercy is. The effects.

Mercy is an holy compaſſion of the heart, whereby one man is moved to helpe another in his miſery: Firſt, I call it a compaſſion of heart, becauſe it makes one man to put on the perſon of another, and to be grieved for the miſery of another, as if it were his owne: ſecondly, it is called the bowels of compaſſion, becauſe when a mans heart is touched therewith, his very liver and intrails doe ſtir in his body, and are troubled in him: thirdly, this vertue of Mercy moveth the heart to help another

1

2

3

Part II

ther that is in misery; for, help in misery is a notable fruit of true compassion, neither can they be severed; for in the compassion of the heart, and in the act of reliefe stands true mercy.

The duties of mercy are answerable to mans misery. Now mans misery is either in soule or body; the greatest miseries of man are in his soule, as ignorance, impenitency, and trouble of conscience. Mans bodily miseries are sickneſſe, thirſt, nakedneſſe and such like. And to theſe the workes of mercy are answerable. Mercy towards the soule, is when a man is carefull for the salvation of another, using meanes to bring a man from spirituall darkneſſe unto light, from the power of Satan, to God, from the estate of sinne, and danger of Hell-fire, to the state of grace in true faith and repentance, and to eternall lefe: and looke how farre the soule is more excellent than the

The duties of mercy.

Part II

the body, ſo far doth this worke exceed any worke of mercy that concernes the body: mercy towards the body, is called almes or reliefe, whereby a mans outward neceſſity for food, raiment, or ſuch like, is ſupplyed.

Who is a merciſull man.

Hereby it may appeare who is a merciſull man: namely, ſuch an one as hath his heart touched with compaſſion toward the miſery of another, and thereby is moved to helpe and relieve him in ſoule and body, according to his eſtate: and ſuch a man is bleſſed by the teſtimony of *Chriſt* himſelfe, howſoever in the world he may be deſpiſed.

Motives to Mercy.

To move us to this duty, let us marke theſe things: firſt, the ſtate of the merciſull is here pronounced bleſſed of CHRIST: ſecondly, Mercy is a gift of the Spirit, and the grace of Gods elect, which alwayes accompanieth the happy eſtate of thoſe that be in Chriſt: thirdly, hereby we become

become like unto God our heavenly Father: fourthly, hereby wee are made instruments of Gods mercy to them that be in misery. Part II 4.

For the furtherance of us in this so excellent a duty, we must observe certaine Rules. First, we must exercise three of our senses; seeing, hearing, and feeling in other mens miseries. For seeing, *Deut.* 15. 9. wee must be very wary it grieve us not to looke upon our poore brother, but we must see and behold his misery and distresse, whether it be in soule or body; this is the Lords practice, *Exod.* 3. 7, 9. Secondly, if we cannot come to see a mans misery, then wee must be content to heare of it, and give heed and credit to the true reports that others make thereof to us; this was the practice of *Nehemiah*, *Neh.* 1. 3, 4. and 2. 5. Thirdly, for feeling, if the Lord shall afflict our bodies with sickneſſe, Rule for this exercise of Mercy Rule 1.

or

Part II

of our ſoules with temptations, we muſt be willing to ſuffer the ſame patiently, that thereby wee may be fitted to take more compaſſion upon others in like caſe, and to comfort them the better: thus did *Paul* and *Timothy*.

2 Rule.

Secondly, wee muſt make our particular callings wherein wee live, the Inſtruments of Mercy, and, in doing the duties thereof ſhew forth compaſſion towards others; firſt, the Magiſtrates muſt rule and govern in mercy: ſecondly, the Miniſter muſt preach in merey: thirdly, every private man muſt make the duties of his calling workes of mercy; the rich man muſt know himſelfe to be, not a Lord but a Steward of Gods bleſſings, and therefore muſt imploy the ſame in mercy, by giving and lending unto the poore freely, as God ſhall miniſter unto him juſt ocaſion. The Tradeſmen muſt buy and ſell in mercy, dealing juſtly with the rich

rich, and ſhewing liberality to the poore. The Maſter muſt thus in mercy uſe the labour of his Servant, and the ſervant thus in Mercy doth ſervice unto his Maſter, for conſcience towards *God*; and happy were it with all eſtates, if this rule of mercy were obſerved, for it is the band of all ſocieties. Part II

Thirdly, for the more cheerefull practice of mercy: whe muſt lay aſide ſome part of our goods for the releife of them that be in miſery: Many are given to great exceſſe in fare and attire but they may doe well to abate ſomwhat thereof to beſtow it on the poore, for hereby will the reſt be ſanctified to their more free and comfortable uſe. Nay, in this caſe of neceſſity, we ought to ſequeſter ſome part of our neceſſaries for the refreſhing of the poore, ſo did the Church of *Macedonia* give above their power for the releife of the afflicted brethren. 3 Rule

Meekeneſſe

Part II

What meekneſſe is. The effects thereof.

Meekneſſe is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himſelfe impatience, hatred, and deſire of revenge. It is a vertue whereby a man is gentle in behaviour towards all perſons, both good and bad; it makes a man with patience and a quiet heart to beare Gods judgments, and to put up injuries, and to beare wrongs when occaſion of revenge is given him.

Wherein meekneſſe muſt be ſhewed.

Meekneſſe is not to be ſhewed in the matters of God, when his glory is impeached: for therein we muſt have zeale as hot as fire; but in the wrongs and injuries that concerne our ſelves. *Moſes* was the meekeſt man on earth in his time, *Numb.* 12. 3. 5. and yet when the *Iſraelites* had made a golden calfe, *Exod.* 32. 19. in zeale of *Gods* glory he brake the two Tables of ſtone, and put to ſword the ſame day two thouſand men that had ſo diſhonoured

red God: the like we ſee in *David*, *Pſal.* 119. 139. and in our Saviour Chriſt, *Mat.* 12. 12.

Part II

The cauſe of meekneſſe, is affliction or poverty of ſpirit; for hardly can he be meeke and patient in ſpirit, that hath not beene acquainted with the croſſe.

The cauſe of meekneſſe.

To induce us unto this vertue, let us firſt conſider Chriſts precept and example, bidding us to learne of him, for hee is meeke and lowly: and againe, conſider Gods owne dealing with us, wee daily wrong him with our offences, and yet hee beares with us: laſtly, the fruition and practice of this grace hath the promiſe of bleſſednesſe belonging unto it, and therefore as wee would be happy, ſo we muſt get into our hearts the ſpirit of meekeneſſe, and expreſſe the vertue and power thereof in our lives.

Motives to meekneſſe.

Patient is a voluntary and con-

tinuall

Part II

tinual ſuffering for the love of vertue and honeſtie: and therefore whatſoever hapneth a wiſe man; by this vertue he is prepared to digeſt and turne it to the beſt. Or otherwiſe, *It is a grace of the ſpirit, flowing from grace and hope, wherby we ſo ſuffer things that are evil, that we forſake not thoſe things that are good, by which we may attaine to thoſe that are better.*

Amongſt all the graces of Gods ſpirit, this praiſe may be given to patience, that it is the keeper of the reſt; if our patience be not firſt broken, we cannot be induced to the committing of any ſinne: ſinfull concupiſcence proceeds from the impatiency of continence, covetouſneſſe from this, that we are impatient of our ſober eſtate.

How to ſuffer patiently under the Croſſe.

It is the will of GOD, that *through manifold afflictions wee ſhould enter into the Kingdome of heaven*; and therefore when any croſſe befals us, walking in our lawfull

lawful calling, we must endeavour to submit our selves patiently unto the will of God. In prosperity we are cheerfull and thankfull, but when affliction comes our nature will repine. O remember, we say in all estates *thy will be done*: and therefore in the most bitter crosses that can befall us, we must labour to say with *Job*, *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.* The practice wherof we see in *David*, 2 *Sam.* 16. 10, 11. toucheing *Shemei*.

What. long suffering is.

Long-suffering is a vertue whereby a man doth beare with other mens wants, as morosity and hastinesse; *and in bearing, yeelds for the maintenance of peace*: thus dealt *Abraham* with *Lot*, when their Heard-men were at variance, though he were the superiour both for age and place, yet for peace sake hee put *Lot* to choose the place of his abode, whether on the *right hand* or *left*.

Humilsty

Part II

What humility is. The effects thereof.

Humility is a vertue wherby one man thinks better of another than of himself; for this makes a man think basely of himselfe, in regard of his owne sinnes and corruptions, whereupon hee is contented to give place unto others, and to yeeld of his owne right for the maintainance of peace: when as on the other side, pride causeth men to seeke for more then their due, and so causeth contention.

What peace is. A twofold peace.

Peace is a vertue whereby wee have unity and concord with God and one with another. Now peace is two-fold, good or evill: *Good peace* is that which standeth with a good conscience and true Religion, *Evill peace* is an agreement and concord in evill, as in the praise of any sinne against Gods *Commandements*, and is such as cannot stand with true Religion and good conscience. The good peace is three-fold. Peace with God, with our selves and

Part II

and our Christian brethren: this peace hath six heads.

Good peace threefold. True peacehath six heads.

First, peace, betwene God and man, which is properly called reconciliation, whereby God in Christ is at one with man, and man through Christ is at one with GOD; of which when a man is once perswaded in his heart, then comes his peace. 1

Secondly, peace with the good Angels, for man being at peace with God, then Angels become servants and ministring spirits unto him. 2

Thirdly, peace with a mans selfe, consisting of two things; first, when the conscience sanctified ceaseth to accuse, and assurance of Gods favour beginneth to take his part, to excuse and speake for him before God: Secondly, when the will, affection, and inclination subject themselves to the enlightned mind, of which if either be wanting, man is at warre with himselfe, and the peace of God 3

ruleth

Part II

4

5

6

7

How to get and keepe true peace of conscience.

ruleth not in his heart: Fourthly, peace of true beleevers amongst themselves, who before they beleeve were, as Lions and Cockatrices; but now in the Kingdome of Christ have put off that savage nature, and become peaceable: filthy, peace of the faithfull with professed enemies; namely, when they endevour to haue peace with all men: Sixthly, concord of the enemies themselves with the true Church: for often the Lord restraineth the malice of his enemies, and inclines them to peace.

The way to get and keep true peace for ever is this: first wee must call upon God for the pardon of our sinnes every day: secondly, wee must follow after peace with men in the practice of forgiveneſſe and reconciliation, when offences grow; for when wee are at one with God and man, we have a blessed peace, and hence shall follow peace in

our

our owne hearts, which is that *peace which the world cannot give,* which while we retaine, we need not feare any evill, no not death it selfe; for, *If God be with us, who can be against us.* Part II

There are many other vertues propounded in the Scriptures, which might here be described: but these may be sufficient to declare in whom the Spirit of CHRIST dwelleth: for where CHRIST dwelleth by his spirit, there are ever the fruits of the Spirit perceived; for the Spirit and the effects thereof cannot be sundred; for every thing bringeth forth that which is of its owne nature: Fire sendeth forth nothing but heat, the fountaine nothing but cleare water, and the like.

Now that these vertues may the more apparently shew themselves to be the fruits and effect of the Spirit in the regenerate man: I will therefore set downe and

Part II

and deſcribe ſuch vices as commonly ſhew forth themſelves in the wicked, and are the fruits and effects of the unregenerate: for hereby the child of God renewed by grace, and the unregenerate remaining in the ſtate of nature, may as eaſily be diſtinguiſhed, as white from black being laid together.

Fruits of unregeneration.

I will firſt begin with *pride*, becauſe, as onee ſaith, it may well ſtand in the fore-front, ſith it is a Maſter-Devill, and the very bane of the ſoule.

What pride is.

Pride, is ſaid to be the *Timpany of the ſoule*; becauſe *it is a puffing up of the heart and mind, proceeding from the ornion of ſome good thing in us more than others.*

Companions of pride, five

His companions, are envy, anger, impatience, indignation, ſelfe-will, and obſtinacy. Pride is full of *envy*, becauſe the proude man thinketh himſelfe onely her worthieſt, and that every mans greatneſſe is a hinderance to his:

It

It is full of anger, ſuppoſing himſelfe never ſo well thought of as he deſerves: full of *impatience*, in that hee will not ſuffer himſelfe to be reproved, but will have his vices accounted vertues, and lookes to be commended for them: full of *indignation*, eſteeming every man unworthy of any good that befalls him, in comparíſon of himſelfe: full of *obſtinacy*, by ſtiffely holding his owne opinion, notwithſtanding any proofe alleaged to the contrary.

This Sinne of Pride, of all other is the moſt dangerous, becauſe other Sinnes proceed from evill deeds, but Pride is to be feared, even in good and vertuous actions.

Of Pride there are nine branches: Preſumption, Obſtinacie, Hypocriſie, Boaſting, Ingratitude, Contempt, Diſobedience, Ambition, and Curioſity.

Pride if we conſider the cauſe

Part II

How to dereſt Pride.

thereof is momentary and very uncertain: for if it priceede from Riches, who knowes not, that they may be loſt in a moment? If from nobiliy of great birth, it may be ſtained; if from knowledg, it is full of errour; If from ſtrength it may ſoone decay; If from honour, it is but a ceremony; if from beauty, age may wrinkle it: If from ſucceſſe, time may alter it; if from dainty food, it may breed ſurfeting, which commonly bringeth death; If from cloathing, what is it but skins and wooll? Nay, the very excrements of brute beaſts, and ſtones of the earth? If from health, ſickneſſe may deſtroy it; If from multitude of friends, are they not like to water-brookes, that in Somer become dry, and in winter frozen? if from ſharpneſſe of Wit, there is no man living but is guilty of folly.

How to avoid pride.

The onely and cheif remedy againſt pride is *humility*: for as by

Part II

by Pride wee are banished from the presence of God, so by humility we are recalled to him againe: because without humility, no other vertue whatsoever is acceptable in his sight.

What covetousnes is.

The second maine and capitall Sin *Covetousnesse*, which wee may call the dropsie of the soule, because the covetous man the more he hath, the more still he desireth: *it is also a kind of bad motion, whereby the devill inticeth us unlawfully to with-hold our owne good, or unjustly to covet other mens.*

Foure sorts of covetousnes.

Of this sinne there are foure sorts; the first is, to desire that which is another mans, not caring how we get it by right or wrong: the second is, when wee study to get mony, wealth, or favour by wicked meanes: the third is, when wee will not restore that which wee know to be another mans: the fourth is, when wee treasure up much

1

2

3

4

Part II

wealth, and neither uſe it our ſelves, nor imploy it to the benefit and reliefe of others.

This Viper hath nine heads, by which it ſnatcheth at the traſh of the world: Fraud, Vnquietneſſe, Perjury, Bribes, Sacriledge, Theft, Vſury, Rapine, and Simony.

How to deteſt covetouſnes.

Conſider that the matter thereof (which is riches) is moſt vile and abject, or elſe our Saviour would never have commited the purſe to *Judas*; Chriſt choſe not his Apoſtles and beſt beloved from amongſt Princes, but poore Fiſher-men. That no man can ſerve two Maſters, God and the world, no more then he can at one time behold heaven and earth. That riches for the moſt part, are gotten with paine, preſerved with feare, and loſt with ſorrow. That the covetous or moſt wealthieſt man, is but as the Mill-wheele, which though it turne all day about, yet at night

is

Part II

is found where it was in the morning; ſo howſoever wee run about this world for wealth, yet at our death wee ſhall be found as poore as wee were at our birth. That the covetous men are but as Camels, that all day carry the Kings treaſure, and at night are turned into a filthy ſtable, being able to ſhew no ſigne or appearance thereof but their galled backs.

How to avoid covetouſneſſe

The onely remedy againſt covetouſneſſe is *liberality*, which is a diſtribution of thoſe good things that are in our poſſeſſion, to the benefit of others; for wee have nothing which wee have not received from God; who hath given them for the good of others, and will require an account thereof at our hands.

What luxury is.

The third capitall Sin is *Luxury*, which may be called the *leproſie of the ſoule* and *is an inordinat appetite of laſcivious and fleſhly pleaſures.*

Part II

Kinds of Luxury.

1 There are ſixe kinds of this Sinne: The firſt is Fornication, which is an unlawfull ſociety of one ſingle perſon with another.

2 The ſecond is Rape, or Raviſhment, when a Virgin is deflowred, either with her conſent, or againſt her will; for although it be with her conſent, yet it is counted Raviſhment, in reſpect of the hainouſneſſe thereof, by reaſon it breakes the liſt of Chaſtity, and opens a gap many times to further uncleanneſſe.

3 The third is Adultery, when the married body is defiled: and this is of two ſorts, either ſimple, as when the married ſinnes with the unmarried; or double, when the maried ſinnes with the maried.

4 The fourth is Inceſt, when the abuſe of fleſhly luſt is committed by ſuch as are of one kindred, blood, or affinity, which ſin makes men of the nature of bruit beaſts.

5 The fifth is Sodomy, which is of two ſorts when man

man luſteth after man, or man after beaſt; this is a crying ſinne calling for vengeance upon the offenders. The ſixth is exceſſe of carnall action, even amongſt the married, which although it ſeem lawfull, yet it offends God, if it exceede meaſure or modeſty. Part II

There are nine fore-runners of this ſin: voluptuous eating, ſcurrillous talke, a diſcovered dug, a naked breſt, frizled haire artificiall painting, coſtly perfumes, a rowling eye, an unchaſt foot. 6

Conſider that the object whereto it tendeth, (which is the corporall fruition of unchaſt perſons) is, though candied with a faire out-ſide, inwardly the receptacle of a vile and corruptible baſeneſſe: that luſt is never ſatisfied, but alwayes poore even in plenty: that the pleaſure thereof is momentary, the puniſhment eternall, that it defileth the *temple of the Holy Ghoſt*, which is mans body, conſecrated unto

Part II

Chriſt by his precious blood: that is no ſooner injoyed, but it breeds annoy; that it weakens the powers of the ſoule, and fils the body with many diſeaſes: that it ſhortneth the life, and ſhadoweth good report: that it is a fire whoſe ſubſtance is Gluttony, whoſe flame is Pride, whoſe ſparkles are corrupt ſpeeches, whoſe aſhes are filthineſſe, and whoſe end is hell.

How to avoid luxury.

The beſt remedy againſt Luxury, is Chaſtity, which is of foure ſorts, either of nature, as of ſuch as are borne chaſte; or by art, as ſuch as are made chaſte by men; or by prayer and induſtry, as of ſuch as have made themſelves chaſte for the kingdome of heaven; or by mariage, as of ſuch as live chaſtly in wedlocke.

What Envie is.

Envy the fourth capitall Sinne, may be ſaid to be the *Canker of the ſoule*, for that it eats and frets into the inward man, no otherwiſe

Part II

wiſe than ruſt doth in to iron. It *is a rejoycing at another mans hurt, and ſorrowing at his good.*

It is two-fold.

It is of two ſorts, good and bad: good envie is that, when beholding the perfections of another, wee are angry with our owne imperfections, and labour ſeriouſly to be equall, or at leaſt to imitate the good qualites which we ſee to flouriſh more in others than in our ſelves, this is called *Emulation.*

1 Good Envie.

Bad Envie is, when we grieve that the like good qualities are not in us, or not as well in us as in another: and of this there are five branches, Detraction, Diſcord, Murmuring, Hatred, Hurt.

2 Bad Envy

How to deteſt Envie.

Conſider that Envie is the badge and cogniſance of the Devill: for the Devill is no better knowne than by his envious diſpoſition, and therefore ſuch as giue place in their hearts to this vice, are ſaid to be the ſervants of the Devill; if ſervants of the

Part II

Devill, they are enemies to *God*; if enemies to God, they become ſubject to eternall damnation. Of all other Sins it is accounted the juſteſt, for that it taketh vengeance upon it ſelfe: for although it ever levels the dart of miſchiefe againſt others, yet it wounds it ſelfe, and is to the heart of man as the worme bred in the tree, to the wood thereof, by whom at laſt it is devoured; but ſay it were pleaſing and plauſible in it ſelfe, yet conſider God will be revenged upon it, as by the example of *Cain* his enuy towards *Abel*; *Saul* towards *David*, *Haman* towards *Mordeca*, it is to be loathed and abhorred, but being ſo that it conſumeth the heart, dryeth up the body, vexeth the mind, and indangereth the ſoule, what can be thought more deteſtable?

The remedy againſt enuy is *charity* or love, to doe unto others as we would be done unto.

Gluttony

Part II.

What Gluttony is.

Gluttony, the fifth capitall ſin, may be called the deluge, or *inundation of the ſoule*, becauſe it *is a ravenous deſire to ſee and fill the ſtomacke beyond the rule or bounds of nature*: and there are two ſorts of it; the firſt conſiſteth in greedy, often and immoderate deſire of delicate meates and variety of diſhes: the ſecond is, where inſtead of refreſhing the body with ſufficient moiſture, wee drowne it in the ſuperfluity of drinking.

Of this ſinne there are eleven dangerous effects. The firſt is, 1
dulneſſe of wit, whereby wee are made unfit for any duty of good Chriſtians. The ſecond is impo- 2
tency, when through Gluttony, our bodies are infected with many diſeaſes. The third is Scurrili- 3
ty, which is an impudent behaviour of the body, whereby wee provoke men to laugh us to ſcorn. The fourth is fury, when 4
through this ill diſpoſition of exceſſe

Part II

excesse, we spurne at reason and good counsell. The fifth is superfluous talke, when through the force of wine, we vomit our distractions, cursings and horrible oaths and blasphemies; filthy, idle and unchaste words. The sixth is drowsinesse, when we are fit for nothing but sleepe. The seventh is beastly nastinesse, when our surcharged stomacks bewray our intemperance, by vomiting, belching, and stinking of the breath. The eighth is lust, for belly-cheere and drunkennesse, are the bellowes to concupiscence. The ninth is poverty, when for abusing of plenty we are plagued, and pinched with penury. The The tenth is, the losse of credit and estimation in the world. The eleventh and last, is the wrath and indignation of God, whom of a mercifull and loving Father; we make a righteous and punishing judge.

5 6 7 8 9 10 11

By eight circumstances.

Besides the reasons before mentioned

Part II

tioned, there are eight other circumstances inducing us to the detestation of it: First, it hasteneth the dissolution of the body: Secondly, it taketh part with the flesh in the combat betweene it and the spirit: Thirdly, it inureth the body to an evill custome. Fourthly, it playes the Hypocrite with us appearing sweet and pleasant at the first, but in the end it biteth like a Scorpion: Fifthly, it lives continually under the curse of God: Sixthly, it destroyeth the sence: Seventhly, to be subject to the desire of the belly, is a perpetuall slavery: Eightly, because of the judgements of God inflicted upon offenders in this kinde.

How to avoid gluttony.

To avoid *Gluttony*, we must imbrace *Temperance* and *Sobriety*, which consisteth in chastening and taming the body by fasting and abstinence.

The sixth capitall sin is *wrath*; which may be called the *frenzie* of

Part II

What Wrath is.

of the ſoule, and is defined to be *a vehement motion of the heart, tending to revenge, whereby the blood boyling exceedingly, ſendeth up hot and burning vapours to the braine, ſo that Reaſon is ſmothered, and the will made obedient to the affections.*

Of this ſinne there are eleven branches: Malice, Fury, Impatience, Maledictions, Blaſphemy, Reproach, Revenge, Contention, Threatning, Cruelity, & Murther.

How to deteſt Wrath.

The meanes whereby wee are taught to deteſt Wrath and Anger are theſe: Firſt, the example of bruit beaſts, who though never ſo fierce, will alwaies ſhew themſelves meeke and gentle to them of the ſame kind: the Lion will not hurt the Lion, nor the Dragon the Dragon. Secondly, in that we are brought forth naked and unarmed, it ſignifies we ought to loath cruelty. Thirdly, to remember what Chriſt hath done for us, and to thinke that if we

we expect mercy at his hands we ought to ſhew mercy to others. Fourthly, ſo long as wee continue in wrath, all our actions are abominable to God. Fifthly, the wrathfull man lives in a continuall purgatory and hell of conſcience. Laſtly, we muſt not let the Sunne goe downe upon our wrath.

How to avoid Wrath or anger.

Anger or wrath, is to be avoided two manner of wayes. Firſt, in reſpect of others, Secondly, in reſpect of our ſelves, we ſhall the ſooner avoyd the wrath of another man, if either we give place to his fury, or ſtaying by him, uſe mild and gentle ſpeeches.

The beſt way to avoid Anger in our ſelues, is *Patience*, in ſuffering evill with a quiet mind thinking whatſoever is layd upon us in this life, whether affliction, perſecution, or the like, yet nothing can touch our ſoule, and therefore not to be regarded of us. Beſides, to bridle anger, conſider

Part II

ſider the party with whom we are diſpleaſed; if it be a ſtranger impute it to his ignorance; if a child to his folly; if a Maſter or Father, to his authority; if a Wife, to her love; if a friend to his care; if a brother, to his boldneſſe; if a ſervant, to his negligence; if a neighbour, to his raſhneſſe; no doubt but upon better conſideration they will repent them of their overſight.

Idleneſſe, what it is.

Idleneſſe or ſloath, the ſeventh capitall ſinne, may be called the *Lethargie of the ſoule*, being a *lazie dejecture of the whole man from the laudible exerciſe of vertue*: for that in a manner he becomes ſenceleſſe, but in truth altogether unprofitable.

Of this ſinne there are eleven branches, Protraction, Remiſſion, Negligence, Improvidence, Indevotion, Sluggiſhneſſe, Puſillanimity, Irreſolution, Deſperation, Miſpriſion, and Omiſſion.

Remember that ſloth is a vice which

Part II

How to deteſt it.

which impoveriſheth both ſoule and body: the ſoule, of naturall graces: the body, of externall goods. Remember likewiſe, it captivates and brings us under the ſlaviſh tyranny of our worldly and Spirituall enemies. Remember it is the root and neſt of many other vices; as by the example of *David*, who no ſooner gave himſelfe to reſt, after his painfull Warres, but hee fell into the ſinnes of Adultery and Murther. Remember it is a vice that the very bruit beaſts abhorre, as may be ſeen by the Bee, the Ant, and other ſmall contemtible creatures. Laſtly, conſider, all other creatures, not having life, are ſo oppoſite to ſloath, as they continually keepe their firſt courſe in which they were created, without intermiſſion, unleſſe it be upon ſome violent and accidentall cauſe, as wee may ſee by the Sunne, Moone and Starres: by the ebbing and flowing of the Sea

Part II

Sea, and by the juſt returne of Summer and Winter, Spring and Autumne, and the like. Conſider that wee enter into this world as it were to run a race: if therefore wee runne not as wee may get the goale, we looſe the reward.

How to avoid ſloath.

The beſt remedy therefore againſt ſloath and idleneſſe, is *Devotion*; which is a ready and willing performance of the ſervice of God, and of all other duties required of us in this life.

The off-ſpring or branches proceeding from theſe ſeven maſter-ſinnes, are ſeverally deſcribed in a booke called *Two guids of a good life*: wherein you may ſee and learne how to avoid ſinne, and follow vertue, to delight in the one, and to deteſt the other.

If you ſhould now aske mee (having ſhewed how to deteſt and avoid ſome ſinnes in particular) what ſinne is, and the reward

ward thereof: as also, how to avoide sinne in generall; Ile tell you briefly what I have learned from the mouth of a right worthy instrument in the Church of GOD. Part II

Sin, is every breach of the law of God: if it be no more but the least omission of what the Law requireth: and the punishment thereof is plagues in this life: death in the end of this life, and eteernall damnation after this life. What Sin is?

S. *Iames*, Chap. 4. ver. 7. saith, *Resist the Devill, and hee will fly from thee*: in which words is both a precept and a promise. In the precept are two things to bee considered, the action and the object. The action is to *Resist*: the object, *the Devill*. How to resist Sin in general

For the performance of this action, three things are requisite: first, a preparation before the combat: secondly, how wee are to demeane our selves in the combat:

Part II

combat: thirdly, how to carry our ſelves after the combat.

1 Weapons where-with to fight with the Divel.

First, for the preparation obſerve theſe rules ſet downe in the ſixth Chapter to the *Epheſians*, from the 14. to the 19. verſe; which weapons there diſcribed are both defenſive and offenſive: thoſe defenſive are five: First, for this combat wee muſt ſtand faſt, having our *loines girt about with Verity*, which is to be grounded in the ſetled truth of GODS Word, without inconſtancy. 1

2 Secondly, wee muſt put on the *breſt-plate of righteouſneſſe*, which is a ſetled purpoſe not to diſpleaſe GOD in any thing though never ſo ſeeming good in it ſelfe. 2

3 Thirdly; wee muſt have our *feet ſhod with the preparation of the Goſpel of peace*, which is a conſtant reſolution to profeſſe the truth, even unto death; yea if it ſhould procure the loſſe of Life, Goods, Wife, Children, and all. 3

4 Fourthly, above all, to take

take the *ſhield of Faith*, which is ſuch a faith as wholly relyeth on GOD in Chriſt, with particular application, which will quench the fiery darts of the wicked. Fifthly, to take the *helmet of Salvation*, which is to ſtand aſſured that our ſalvation is ſealed up unto us, which aſſurance will cauſe us with confidence to withſtand all Sathans aſſaults whatſoever. Sixthly, we muſt get the *Sword of the Spirit* (which is an offenſive weapon) which is the Word of God, wherewith our head and Captaine Chriſt did repell the Devill. Seventhly, and laſtly, that *We pray with all manner of prayer and ſupplication in the Spirit*; and watch thereunto with all perſeverance: which two weapons being added to the reſt, are of force to ſtrike thorow the very heart of the Devill.

Part II

5

6

7

The ſecond thing to be obſerved is the manner how we muſt behave our ſelves in this combat and

Part II

and herein obſerve theſe Rules. Firſt, kill Sinne in the very conception (for it is like a canker, which groweth not to ripeneſſe, but by degrees) otherwiſe it will grow from motion to liking, from liking to conſent, from conſent to action, from action to cuſtome, from cuſtome to hardneſſe of heart, and from hardneſſe of heart to the height of all Sinne. If the Serpent once get in his head, he will afterwards wring in his whole body. *Timothy* giveth warning to take heede of covetouſneſſe, which being once entertained, giveth way to many noyſome temptations. *Ahab* deſiring *Naboths* Vineyard, no ſooner imbraced that evill motion, but purſuing it with a further deſire, brought forth fearfull and evill effects. That man that will firſt walke in the counſell of the ungodly, will next ſtand in the way of ſinners: and laſtly will ſit in the ſeat of the ſcornfull

Part II

full. *Iudas* was firſt, a cunning diſſembler; ſecondly, a cunning thiefe; thirdly an impudent liar; fourthly, a bloody trayter; and laſtly, a deſperate Reprobrate. *Peter* firſt denied Chriſt faintly; ſecondly, with an oath; thirdly, with curſing and ſwearing; wherefore kill ſinne in the conception.

Secondly, be ſure to put no confidence in thine owne ſtrength, for thereby *Peter* grievouſly fell.

Thirdly, beleeve not the Devill although hee bring truth in his mouth; our Saviour Chriſt could not abide the Devill to ſpeake the truth in the Maide, having a ſpirit of divination.

Fourthly, be carefull ever to make reſiſtance unto it. And this is performed; either by weakening the ability of ſinne, or elſe by oppoſing his contrary unto ſinne. Firſt to weaken the ability of ſinne, is by taking away all occaſion to ſinne, and by remo-

ving

Part II

ving all the ſuſtainments thereof, and alſo making a holy covenant with every member of our bodies and ſoules, ever to repell it, never to admit it, by which meanes ſinne may come to be as a lake, into which the current of no ſtreame runneth, which muſt needs be dried up. Secondly, it is done by oppoſing his contrarie unto ſinne; as charity to malice, temperance and ſobriety to gluttony and drunkenneſſe, liberality to nigardize, vigilance to ſecurity, confidence to diſtruſt, faith to infidility, truth to lying, chaſtity to intemperance, and ſo of the reſt: the practice of one particular was in *Joſeph* with *Potiphars Wife*; *How* (ſaith he) *ſhall I commit this evill, and ſin againſt God?*

Fifthly, that thou be careſull never to compare the paine of reſiſtance with the pleaſure of ſinne, for ſinne is ſweet in committing, but rather compare the honour

and

and gripings of the conſcience, with the paine of reſiſtance, which will be a good meanes to keep thee from ſinne. Part II

Sixthly, be aſſured, that if once thou give the Dviell the foyle, he will be afterwards leſſe able to aſſault thee, and thou more able to reſiſt him, and that with more courage. 6

Seventhly, and laſtly, thou muſt be carefull and diligent to finde out the ſubtilty, devices, and ſleights of the Devill, by which he doth aſſault thee very cunningly: for he hath a neere conjecture unto what ſinnes thou art moſt inclined by nature; and accordingly he fits his temptations. If thou be inclined to covetouſneſſe, he will offer thee *Naboths* Vineyarde, and rather then faile hee will plotte meanes to ſlay him, ſo that thou maiſt effect thy deſire: If vain-glorious, he will make thee thirſt after the life of poore *Mordecay*: If ambitious 7

Part II

hee will ſtirre up meanes to drive *David* out of his kingdome, that *Abſolom* may enjoy it: and thus hee fits his temptations to mens naturall inclinations. And thus much of the ſecond place: namely, how we ſhould behave our ſelves in the combat; when wee are grappling hand to hand with the Devill.

III.

The third and laſt thing to be conſidered, is what we are to doe after the combat; and that is, preſently to prepare our ſelves for a new combat: For if wee ſhall conſider the malice of the devill how he ever ſeeketh our ſubverſion and our overthrow; and having once taken the foile, yet is not at reſt, but by other meanes ſeeketh again to aſſault us (for ſo hee did with our head and Captaine Jeſus Chriſt, three ſeverall times one after another) it ſhould in this caſe teach us to take heede of careleſſe ſecurity, as not to thinke our ſelves ſafe when wee have

have given the Divell the foile, but ever ſtand upon our guard, (for if he dealt thus wth Chriſt our head, what will he doe with the members?) which being conſcionably and carefully regarded, wee may then expect an happy iſſue, which is, that the Devill will flye from us: whereby wee may obſerve and note Gods eſpeciall care over us, who ever gives a happy iſſue with the temptation, to thoſe that walke in holy obedience before him. And if wee would alwayes in temptations call to minde Gods goodneſſe, his mercy, and kindneſſe formerly beſtowed upon us, it would be as a bulwarke of defence againſt the temptations of the Devill. Thus did *Joſeph* when he was tempted to filthineſſe by his Miſtreſſe, *Gen.* 39. he inſtantly conſidered how God had exalted him to great honour, making him chiefe of his Maſters houſe, and Ruler over all; How

A ſpeciall meditation in the time of temptation.

Part II

(ſaith he) *ſhall I commit this ſinne and ſin againſt God?*

By this that hath been ſaid, we may learn how to avoid ſinne, as alſo to repell the Devill; which if (through the bleſſing of GOD upon our carefull endeavour, through the uſe of the meanes) we ſhall in ſome meaſure attaine unto, yet we are not to think we have done enough, and there to reſt, but wee muſt labour and endeavour to doe good, and to bring forth fruits, worthy amendment of life: For *every tree that bringeth forth not good fruit, is hewen downe and caſt into the fire*: It is not ſaid, every *Tree* that bringeth forth evill fruit, or that bringeth forth no fruit; but, that bringeth forth not good fruit: Now what thoſe fruits are, of which the trees of righteouſnes uſually doe beare, hath been formerly declared.

It is not enough to avoyde evill, but we muſt do good.

Now, becauſe we may bring forth ſuch fruits, as in themſelves may

Part II

may ſeeme to be good; yet for want of knowledge, failing in the manner of doing them, they are diſpleaſing and diſhonourable to the Lord. Know that in every action pleaſing and acceptable to the Lord, in the doing thereof theſe five rules are to be obſerved: firſt, the perſon of him muſt be pleaſing unto the Lord who performes any action to him: Before *Abels* Sacrifice was accepted, his perſon was accepted. It may be demanded how wee ſhall know when our perſons are pleaſing unto God. Conſider, by Nature wee are enemies unto him, and ſo long our perſons cannot be pleaſing unto him, if wee be not in Chriſt; therefore find thy ſelfe to be in Chriſt, and then thou art acceptable unto God; for God ſaith, *This is my beloved Son, in whom I am well pleaſed.* Look how Chriſt is unto God, ſo every one being in Chriſt: If then thou would-

Five rules ſpecially to be obſerved in every action that ſhall be pleaſing to the Lord.

Part II

deſt know whither thou be in Chriſt, looke to thy faith, whether it be a juſtifying faith. Secondly, thou muſt have the word of God for thy warrant, being ſure that the action thou doeſt be ſuch as his word alloweth. Thirdly, the end of the action muſt be intended to the glory of God. Fourthly, it muſt be done in love, which reſpecteth the good of others: and laſtly, it muſt be done within the compaſſe of our callings. It is not lawfull for one to doe that which another may; every man may not preach, nor every man may not governe: therefore content thy ſelfe with thy calling, and know what the duties are that God requireth of thee within the limits and bounds thereof: if theſe be wanting, either Faith, the Word, the End or out of our calling, the Action, though never ſo ſeeming good, cannot pleaſe God.

If any ſhall looke back to that which

which hath beene ſaid (and conſidereth the ſtate of the regenerate and unregenerate man, as alſo thereby beholdeth his owne preſent eſtate) and cannot finde in himſelfe faith and the graces of Gods ſpirit ſo apparent as hath beene ſhewed, and ſo doubteth whether he be the childe of God or not, remembring the zeale of *Moſes*, the faith of *David*, the repentance of *Peter*; as alſo finding in himſelfe that he can poure forth teares more aboundantly for a temporary loſſe, as of wife, Children, Friends, goods, and the like, then for committing many grievous ſinnes, whereby God is diſhonoured, and himſelfe in danger to incurre the loſſe of his favour for ever; and hereupon remembring that nothing ſhould be more deare unto him than the honour of God, nothing more precious and delightfull than his Word, his Sacraments, and Sabboths, wherein as yet he Part II

Part II

Comforts for the Weake Christians

seeth in himselfe small delight, and doubteth of his owne salvation therefore: yet know this for thy comfort, and be assured; that to doubt of faith, is a testimony of faith; for hee that never doubted, never beleeved: and though thou hast not the zeale of *Moses*, the faith of *David*, the repentance of *Peter*, in so full a measure as they had; Consider, they have a great measure of Gods Spirit, and accordingly his graces appeared in them: for GOD requireth according to the grace given. And although thou hast not these appearing in thee, yet if thou dost unfainedly desire them, and laboures in the use of the meanes to obtaine them, thou hast them all in some measure, and they are true in thee. The scruple of gold may be perfect gold as well as the whole wedge: so faith though but a scruple, may be true faith as well as the greatest measure: and whereas thou doubtest

Simile.

doubteſt of thy ſalvation, in that thou canſt more grieve for a temporary loſſe than for the committing of ſome ſinne, whereby thou maiſt loſe Gods favour: Conſider, to the one thou haſt both Nature and Grace to helpe thee; but the other grace onely. If then thou findeſt not this great meaſure of Grace in thee, be not diſcouraged; for if any man have a deſire to obey GOD in all his Commandements, he hath the ſpirit; and he who hath the ſpirit is in Chriſt; and he who is in Chriſt, ſhall never ſee damnation; and though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable unto him, and will approve of thee for his owne worke, which hee hath wrought in thee, and not reject thee for thine. *So be it.*

Part II

Note.

Twelve ſteps *which a man may ſtride towards* Heaven; *and being in the firſt* ſtep, *he may thinke himſelfe a good Chriſtian: yet except he ſtride thirteen, he ſhall miſſe* Heaven gate, *and fall into the fire of* Hell *forever.*

1 HE may have a meaſure of knowledge of the true God, as of his workes, and governing the world: alſo of the Trinity, and that Jeſus Chriſt died for the ſinnes of mankinde. Which knowledge even the Pagans had; yea even ſo, as few Chriſtians attaine unto ſo great a knowledge, and yet he may be damned if he goe no further; for Sathan knoweth all this better then any man, being a ſpirit, and having the knowledge of Angels and of the Scriptures, alſo the reprobates have the like knowledg.

Mat. 4. 3.
Mat. 5. 7.
Heb. 4. 1. & 6. 4, 5.
2 Pet. 2. 20.

2 He

2 He may not onely know thoſe things before named; but alſo confeſſe them publikely; and beleeve them to be true. Alſo he may be able to talke and diſpute of any point of Divinity very cunningly, and be ſo great a maintainer of it, that he may be a publike Preacher: yet if he goe no furthur, he may be damned; for the Devill beleeveth and publikely confeſſeth Chriſt. *Agrippa* alſo beleeved all theſe things; alſo *Judas* was a Preacher and worker of miracles, ſo ſhall many Reprobates.

3 Thirdly, he may come to the hearing of Gods Word preached, which few of the world commonly doe, or will doe; yea hee may receive the word, and that gladly, not ſcorning of it, or thinking hardly of it, or of the Preachers: but the curſed ground did ſo; and *Herod* alſo heard *John Baptiſt*.

4 Fourthly, at the preaching of

Part II

Gods Word, he may be ſo wonderfully affected that hee may tremble againe, which moſt men never come unto, deſiring to heare it as a tale, or for newes, or for bare knowledge: but even this did curſed *Felix*; and *Agrippa* cryed out that he was almoſt perſwaded to be a Chriſtian: both Reprobates.

Act. 24. 26.
Act. 26. 28.

5 Hee may have a knowledge of his grievous ſinnes, and a feeling of them, and complaine of them to be great and grievous: but ſo did damned *Caine*.

Gen. 4. 13
1 Sam. 15. 26, & 26. 21.

6 Before he hath committed ſin he may be very ſorry and troubled and uſe all meanes not to doe it, which few Chriſtians doe, committing ſinne without remorſe: yet if he goe no further, he may be damned. For wicked *Pilate* did this, ſtriving to ſet Chriſt free and pleading for him. Alſo *Herod*, being to behead *John Baptiſt*.

Mar. 27. 17. 23.
Mar. 24 5.

7 After

Part II

7 After hee hath committed a ſinne, he may be very ſorry for it, yea mourne and make ſatisfaction: yet if he goe no further, hee may be damned; for *Achab* did thus, mourning and faſting. And *Judas* alſo, who was ſo ſorry that he hanged himſelfe, and made ſatisfaction. 1 Kin. 21. 27. Mat. 27. 3. 45.

8 He may be accounted ſo glorious a member of the viſible Church, as the beſt Miniſter may have nothing to ſay againſt him; yea, he may make ſuch a good confeſſion of his faith, as he may be partaker of the Sacraments, yet a reprobate: for *Judas* was ſuch a one, and *Simon Magus*. Joh. 13. 2. Act. 8.

9 Hee may lead ſuch a godly outward life, that the true children of God may thinke him ſo good as themſelves, he may reverently uſe all holy and Divine exerciſes; he may make much of Preachers, he may ſhew great zeale at the beginning, yet a reprobate

Part II

probate; for *Judas* was ſo thought of by the Apoſtels; he uſed all holy exerciſes with the Apoſtles and our Saviour; *Herod* made much of *John Baptiſt*, *Jehu* was zealous in the beginning.

Mat. 26. 22.
Mat. 6. 2.
2 Kin. 10. 16, 18.

10 Hee may not onely pray publickly in the Church which moſt men doe for faſhion, feare, ſhame, or company, but alſo alone betwixt God and himſelfe, which few doe, and God may heare his prayers: alſo he may deſire the godly to pray for him; if he goe no further, he is but a reprobate, for the Phariſes went alone to the Temple to pray; alſo God heard *Achab*; *Pharaoh* deſired *Moſes* to pray for him; alſo *Simon Magus*, *Peter*.

1 King. 21. 19.
Exod. 9. 28.
Act. 8. 24.

11 He may thinke in his owne heart, that he is a very good Chriſtian, and beloved of God, and thanke God for it, and excell in the workes of a Chriſtian, move him to thanke God, uſe Prayer, Faſting, Almes, and upright

Part II

right dealing with all men, and yet may be damned, if he goe no further; for the Phariſes had all theſe, whom if our righteouſnes exceed not, we ſhall not enter into the Kingdome of heaven. Luk. 18. 11.

12 After all this godly life led, lying on his death-bed, he may often remember God, and call upon him; he may talke of the joyes of heaven, and thinke them happy that be there, and wiſh himſelfe there, yea, he may die like a Lambe, and yet for all this be a damned creature; for many ſhall ſay *Lord, Lord,* and yet not enter into the Kingdome of Heaven. Mat. 7.21 And aſſuredly, they never ſaid it oftener then when they were ſicke; and the fooliſh Virgins deſired to enter in with Chriſt, and yet were ſhut out: Mat. 25. 12. feare therefore and tremble, till you ſtride the thirteenth ſtep.

13 The thirteenth ſtep, without the which no man can enter into heaven and be ſaved, is true repen-

Part II

pentance, which whoſoever hath not, is yet no true Chriſtian. And that is a true and unfained turning of the heart and ſoule unto the Lord God from all our ſinnes, and is cauſed in us by the fearefull ſight of Gods judgements hanging over our heads, moving us to lament our ſinnes from our hearts bitterly: having a ſtedfaſt faith in the merits of Chriſt Jeſus: applying them to our ſelves, for our agreement with GOD: and leading a godly life according to Gods commandement till our death, which true repentance when it is in any, hath the ſeaven properties which are before ſpoken of.

FINIS.

Good COUNCELL.

DOe nothing but by good advice,
take counſell of the wiſe:
So that the clouds of ignorance
may vaniſh from thine eyes.
Whoſe hap it is to have a friend,
that faithfull is indeed:
Is worth much more than kinſmen are,
that faile when we doe need:
For kinſmen gape for kinſmens death,
in hope to reape the gaine
Of what they never labored for,
by any kinde of paine.
The company of him thats wiſe
although he be but poore:
Is better than the Foole thats rich,
who laies up craft in ſtore.
Spare not to ſpend thy gold and wealth
for Meate, and Drinke, and Cloath,
For Wiſdome, Learning and for health,
or elſe to ſpend be loath.
And ten times bleſt the man is thought
that from lewd Women flees;
And can with-hold his eare ſometime,
and eye from what he ſees.
The Wiſe-men ſeeke unto the Rich,
the Rich not to the Wiſe:

And

Part II

And why? because that worldly folkes,
good science doe despise.
He that hath wit and learning both,
and cannot guide the same,
Is as a bell that wanteth sound,
or cripple that is lame.
Loose not thy friend for slender cause,
but keep his friendship still:
For if thy Foe thee friendlesse know,
then will he worke his will.
Sith life is short then live at rest,
love quietnesse alway:
For he that is alive to night,
may die within a day.
Doe good with riches while they last,
lest when thou wouldst, thou want,
A little thing doth helpe them much,
with whom all things are scant.
The greatest wisdome in thy wealth,
is for to watch thy Foe:
For every man is not thy Friend,
that like a Friend doth show.
Where Markets barren be of Corne,
and Victuals to be sold,
There hunger is; so is there grief
with him that hath a Scold.
Thy secrets seeme not to impart,
not to thy only Child:
We see by proofe, where men have trust
that oft they be beguild.
Make much of men that be more worth,
than any gold or treasure.

In

In bragging dolts no wiſe man can
take any kinde of pleaſure.
The covetous man is never rich,
but ſtill he ſcrapes for more;
To ſee his neighbour live at eaſe,
doth make his eye-ſight ſore.
The patient man hath ever praiſe,
the proud doth reap diſdaine:
And Jack will be a gentleman,
if office he obtaine.
The liberall man he covets not
the thing that is not his:
For ſtill in wiſhing others goods,
no liberall dealing is. (give.
A wiſe man learnd, may knowledge
and miniſh not his ſtore:
The rich man if he give his goods,
receivers make him poore.
The ſickneſſe ſure is perilous,
when men be ſick for riches:
It ſpoiles them of their ſleepe by night,
and then their conſcience twitches.
He that will call upon his coſt
ſo faſt for wine and beere;
Will be full loath for thee or thine
to make but halfe the cheere.
Thy Trencher-neighbour ever marke,
he loves thee for his panch;
Of thanks to grow tenth part again
from him there ſprings no branch;
Likewiſe the godly meaning man,
which doth to others good:

Thoſe that doe taſte thereof (we ſee)
deſireth much his blood.
But if thou give, give them that want,
that thou ſhalt have againe:
To give to them that need it not,
thy gift is loſt in vaine.
Let no man weepe for him thats ſlain,
but weepe for him that ſlue:
The danger of the one is paſt,
the other doth enſue.
Beware thou keep not company
with ſuch as be too ſtout;
Nor with ſuch men as quarrell much,
their end is bad no doubt.
Nor to be angry with the man
thats prouder than thy ſelfe:
For Pride conſiſteth not in Birth,
in Goods, in Land, or Wealth.
Ten times unhappy is the man
that dwels in miſſe ſtill;
For he ſhall never live in reſt
that lookes to have his will.
Before thou ſleep call thou to minde
what thou haſt done all day:
And if thy Conſcience be oppreſt,
to God for mercy pray.
Leade ſuch a life, that ſtill thy ſoul
may ſtand in ſtate of joy,
Although the world a thouſand wayes
thy carefull Conſcience noy.

FINIS.

A godly Meditation to bee had in minde at our going to Bed.

BEware, let not the sluggish sleep,
close up thy waking eye,
Vntill such time with Iudgment
thy daily deeds thou try. (deep

He that one sin in Conscience keeps,
when he to quiet goes;
More ventrous is than he that sleeps
with twenty mortall Foes.

Wherefore at night call well to minde
how thou the day hast spent:
Thank God if nought amisse thou find:
if ought, betime repent.

The frisking Flea resembleth well,
the crawling Worme to me:
Which in the grave with me shal dwel,
where I no light shall see.

The nightly Bell which I heare toule
when I am laid in Bed,
Declares that Bell which for my soul
shall sound when I am dead.

And sith my Bed a patterne is
of Death, and fatall Hearse.

Beware

Part II

Beware, it ſhall not be amiſſe,
thus to record this verſe.

My bed is like my grave ſo cold:
my ſleepe which ſhuts mine eye,
Reſembleth death: cloathes which me
declares the mould ſo dry. (fold,

The riſing in the morne likewiſe,
when ſleepy night is paſt,
Puts me in minde how I ſhall wake,
to judgment at the laſt.

I goe to bed as to my grave,
God knowes when I ſhall wake:
But Lord I truſt thou wilt me ſave,
and eke to mercy take.

Amen.

The

THE SOLACE OF THE *SOVLE.*

With firie wings ſublime thy ſelf my Spirit,
Mount to the thron wher never chang ſhal be:
The earth deſpiſe, in that take no delight;
Where nought but chang preſents it ſelf to thee:
Loe ſhadowes here, true ſubſtance raigns above:
Then ſcorn the worſt, and learn the beſt to prov.

Let not conceit, deluded with vaine ſhowes,
Tranſport thy doome, to fix aſſured truſt
In brittle ſtuffe by courſe which ebs and flowes
And muſt diſſolve in thend to rotten duſt.
Such ſubject baſe, and matter vile by kind,
Should not ſubdue the force of heavenly mind.

From living fire thou firſt eternall came,
Not thrall to death, a vaſſall to thy good:
A Lampe of light with ever burning flame,
Infuſd with grace, and nured with Angels food:
Staine not thy breath, nor worth of ſo high price;
Nor baſtard prove, to follow curſed vice.

Great

Great be the gifts, and vertues, if you pleaſe
To know, to judge, to rule all things at will:
The world was made for ſhine aſpect and eaſe,
And nought therin might breed thee harme or ill:
In lue of theſe, there is requirde but this,
To love and fear the Lord of joy and bliſſe.

Then wake my Soule, exalt thy ſelf on high,
Be blind no more, but uſe thy force and might:
Let folly ſinke, let painted pleaſure die:
Shun darkneſſe deep, and ſeek the bleſſed light:
For earth yeelds toile, care, diſcord, pain, and grief,
But Heaven gives reſt, peace, comfort, and relief.



FINIS.